

**AN EXPLORATORY STUDY OF
ATTITUDES TOWARD BILINGUAL EDUCATION
IN GIA LAI PROVINCE OF VIETNAM**

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Abstract

This case study examines the attitudes of Jarainese people (an indigenous group in Gia Lai province of Vietnam) towards bilingual education related to bilingualism, the maintenance of the native language, its use in their own communities, and its perceived importance within formal schooling. The research employed a combination of quantitative and qualitative methods by which the data were collected. Quantitative data were obtained via 345 questionnaires administered to Jarainese students (N=173) and their grandparents and parents (N=172). Qualitative data were obtained via individual interviews of 13 parents and 5 focus group interviews with students. The qualitative data analyses were reported in three narratives as examples of the views of parents, and as thematic interpretations of the student focus groups.

The findings reported in this thesis revealed the high degree of ethnic and cultural identity reported through the attitudes of the Jarainese people towards the use of the mother tongue and its maintenance. Jarainese people use their mother tongue to consolidate their ethnic and cultural identity and solidarity. However, the results revealed that Jarainese children tend to use more Vietnamese in their daily life whereas their parents and grandparents retain their oral native language. Additionally, there was a low level of self-reported literacy in Jarainese across the individuals surveyed.

The findings disclosed that both languages are seen as important by the Jarainese people. They indicate that Jarainese people do not reject Vietnamese, because it is considered as a language of educational, social and economic advantages and advancement; however, they show the desire of the Jarainese people to affirm their cultural identity by retaining their native language. Despite this desire, the results

demonstrated how impacts from the social milieu such as mass media, education and national dominance of Vietnamese hinder the maintenance of Jarainese.

The findings confirm the results of other research in the field concerning the benefits and challenges of promoting bilingual development and preserving the native language. The results also confirm a link between demographic dimensions such as level of education, occupation, and living areas, and language attitudes. Furthermore, parents' attitudes seem to influence their children's perspectives toward bilingualism.

In conclusion, this case study provides further evidence for the importance of values and knowledge related to bilingualism, as well as the need for bilingual development. This evidence is taken from a relatively unique context of the study: i.e., the communist context of Vietnam and under-studied indigenous minority groups in this area of the world. Hence, implications of the findings for bilingual education and regional language policy consideration are discussed. It recommends that the Vietnamese Government and education sector should pay greater attention to, and provide more support for, Jarainese people's struggles to provide Jarainese children with minority language education. In addition, it is important to specify that a bilingual education program and a regional language policy should be considered and implemented in order to create environments in which Jarainese – Vietnamese bilingual children can develop and promote their bilingual proficiency and knowledge of bilingualism.

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CHAPTER 1

PROBLEM STATEMENT

1.1. Introduction

This thesis examines the attitudes of Jarainese people, an indigenous group in Vietnam, toward bilingualism, maintenance of their heritage language, its use in their own communities, and its perceived importance in formal schooling. In order to understand these attitudes, both quantitative and qualitative methodological approaches for data collection and analysis were implemented. The methodological approach is detailed in Chapter 3, the findings are reported in Chapters 4 – 6 with further discussion in Chapter 7. The final Chapter presents a summary of the findings and considers implications of this research. First, however, a background to the context of dominant and minority languages in Vietnam is offered as an explanation of why this investigation is important.

1.2. Background of the Problem

Vietnam is a multi-ethnic country with 54 minority groups. Viet or Kinh, the dominant group, comprises about 85.73 % of the total population (85,864,997 people), and 53 ethnic minorities account for around 14.27% in 2010 (National-Census, 2010). Vietnamese (Viet/Kinh language) is the official language for social, political, educational, cultural, and economic activities in the mainstream society. This creates challenges to ethnic minority groups in maintaining and promoting their own languages and cultures, as well as creating disadvantages for them in their social life, even though

the language right of the ethnic minority groups is protected by national laws and policies.

Vietnam is a socialist republic with a government that includes an elected legislature, the National Assembly, a President as Head of State, and a Prime Minister as Head of Government. However, real political power lies with the Vietnamese Communist Party. Party members hold virtually all executive and administrative positions in the government. Therefore, the leading role of the Vietnamese Communist Party is important for outlining national policies. A key principle of Communism is a sense of collective identity, which, at a surface level, seems to promote a single language for national communication. At the same time the party, and so the government, has made a stated commitment to protect indigenous minority group rights in terms of languages and cultures and has created laws and policies to do so. The government has spent a great deal of effort in the planning of policies concerning non-Kinh cultures, as well as in publicizing the role of the State in the preservation and promotion of ethnic minority cultures and languages in the country

However, the educational policies that have been planned seem to have been developed without investigations of the language needs of the minority language groups within the country. As Giacchino-Baker (2007, p. 169) argues, these policies seem to show a “lack of understanding of minority needs” as they have not taken into account the particulars of what minority groups value and want. Furthermore they seem to be in contradiction to other planned policies. Moreover, while policies exist for the protection of indigenous language rights, they have not been implemented into practice. Tran-Tri (2011) argues that implementation of the policies would require reconsideration of the realities of Vietnamese social practices and resources. It is likely to assert that the

planned language policies lack the voices of the minority groups and their practical needs.

While the Vietnam country is home to 54 ethnic groups, in view of the Vietnam Communist Party, a unified consolidation of minority groups is needed to ensure a unified Vietnam. With that view, there is a probable tension between a strong single party government's vision of a unified Vietnam and indigenous minority groups' desire to maintain their culture and identity while still belonging to the greater society. This tension suggests the need for detailed exploration of perspectives of indigenous minority groups so that they can be considered alongside collective national vision. This thesis, therefore, investigates and reports the perspectives of one strong ethnic minority, the Jarainese, about the role of indigenous language in education and in life. As will be shown in the findings, the Jarainese seek to be part of a unified Vietnam but want to be so while retaining their own language and culture. The final chapter explores implications for education. Here a brief overview of the existing situation is offered.

From a minority group point of view, the ethnic Kinh are seen to have more advantages in accessing infrastructure, financial and health services, education and modern technology. They are considered to have more political and economic power than ethnic minority groups (Imai & Gaiha, 2007). The ethnic minorities, with their residential territory mostly located in remote and rural areas, face more difficulties and challenges in accessing basic necessities of life, have lower socio-economic status and lower living standards (World-Bank, 2009). Ethnic minority students in Vietnam are represented in greater number at lower levels of education, but decrease rapidly at higher levels and have lower educational achievement (Giacchino-Baker, 2007). Thus, ethnic minority people are facing disadvantages in the education system and in the society.

The Vietnamese education system is divided into 5 levels: kindergarten/ pre-school (children of 4 to 6 ages); primary school (grade 1 to grade 5); secondary school (grade 6 – 9); high school (grade 10 – 12); and university. Each grade just has a series of textbooks and a curriculum, which apply for all schools in the whole nation. Vietnamese is an official language of instruction across the curriculum. Teaching and using ethnic minority languages are practically absent from schooling system. The dominance of Vietnamese in the educational system is the paramount negative influence on minority language rights. Consequently, the ethnic minority people are unable to read or write their own languages. To attend public school, get a job, or take part in other social activities, they have to use Vietnamese to communicate with others. Because they have to read and write in Vietnamese, which is not their mother tongue, most of ethnic minority students fail to achieve the objectives of education. They tend to gain very little opportunity in public schools.

This problem is particularly acute for ethnic minority cultures in Vietnam, where Vietnamese dominates the education system. This poses a threat to ethnic minority cultures because ethnic minority students learn in Vietnamese from the start of their education, often with Vietnamese teachers, and without regard for their own ethnic history, languages, and learning styles. In fact, ethnic minority cultures may hold a different world view altogether, marked by traditional, cultural values, and respect for the natural environment, that is not represented in the curriculum.

Because their own language is the one used in the home and local community, ethnic minority students start school lacking fluency in Vietnamese, either as a result of not understanding it or through lack of self-confidence. In the process of schooling they

often lose access to their minority languages and cultures. As Banks (2007) points out, this can result in minority language students' identity loss.

In the mainstream society, Vietnamese is the important language in all activities, reflecting the dominant group whose language has more prestige and who have a better quality of life. On the other hand, there are few social opportunities where ethnic minority languages can be used and are used only in the ethnic group's home settings and their own communities. In reality, mass media in Vietnam is all in Vietnamese. Although the television and radio stations of provinces in Vietnam have broadcasts in the indigenous languages in the provinces, these programs just last about 15 minutes or 30 minutes each day. In addition, it is impossible for ethnic minority people in Vietnam to find out books and newspapers in their own languages in bookstores. Thus, the facilitation of the dominant Vietnamese language in the society can encourage ethnic minority children, who are affected by the social value given to languages, to give up their own language to speak Vietnamese. Because of the influences of Vietnamese, the ethnic minority languages are being endangered, which in turn contributes to the loss of culture, heritage and human knowledge systems.

1.3. Context of the Jarainese people

The Jarainese ethnic minority group is one of the 54 different population groups living in Vietnam (see Figure 1). According to National-Census (2010), the total number of Jarainese people in the whole nation is 411,275 people. Mostly the Jarainese community group (over 90%) are concentrated in the Gia Lai province (see Figure 2), the central highlands of Vietnam, while the remainder live in the Kon Tum province (5%) and the Dak Lak province (4%), which share the border with the Gia Lai province,

and in other places (1%). Gia Lai province has a population of 1,274,412 people, comprising 55.98% of Kinh/Viet (713,403), 29.21% of Jarainese people (372,302), 11.8% of Bannar¹ people (150,416) and other groups 3.01% (National-Census, 2010).



Figure 1: Map of Socialist Republic of Vietnam²

¹ Bannar people are the other of two indigenous groups in Gia Lai province of Vietnam. Bannar people have their own different language and culture.

² http://vi.wikipedia.org/wiki/Trang_Ch%C3%ADnh

The Jarainese is one of two indigenous people groups (Jarainese and Bannar) in Gia Lai province. The Jarainese people emigrated from the central coast of the nation to the central highland provinces, Pleiku (Gia Lai now), Dak Lak, and Kon Tum thousands of years ago (Bui, 1999; Dang-Nghiem, 1993). Archaeologists and historians state that the emigration of the Jarainese people to the central highlands has not been definitively traced. However, researchers confirm that the Jarainese people belong to the group of Malay Polynesian (Dang-Nghiem, 1993; Nguyen-Dinh, 1980; Nguyen-Quoc, 1975). These assert that the Jarainese people have resided in the central highland provinces for ages.

As a result of ages of living in the central highlands, the Jarainese people have their own language and a unique culture. The writing script of Jarainese was formed in 1922 through the collaboration of a Jarainese teacher named Nay Der with some French priests who adapted the letters of the Latin alphabet (Sui, 1992). According to Sui (1992), from 1922 to 1945 under the French colonial period, the French used this writing script to teach the Jarainese people. From 1946 to 1975, the School of Central Minority Culture in Hanoi also used this script to teach Jarainese students.

After the integration of the South and the North in 1975 when the Vietnam War ended, this script was reformed and just taught as a subject to the Jarainese students in the Provincial Boarding Minority School of Gia Lai province (only one school). However, so far Jarainese has not been taught to the Jarainese people officially in their community or in the mainstream schools. Thus, Jarainese is not developed as a written language and is just used in the spoken form within the Jarainese community. No books, documents or materials have been published in Jarainese, excepting the two

dictionaries, Jarainese – Vietnamese, and Vietnamese – Jarainese. As a result, the Jarainese people rarely acquire literacy skills in their own language.



Figure 2: Map of Gia Lai province³

The culture of the Jarainese people is considered as a part of the national culture that needs preserving. Dang-Nghiem (1993) asserts that the Jarainese people have a unique

³ http://vi.wikipedia.org/wiki/Gia_Lai

culture, which contributes to the preservation of the national culture with a plenitude of architectures, culture and arts such as “communal house”, “house on stilts”, “art of gongs”, and many cultural festivals. The gong festival is well-known as an asset of the Jarainese people. Gong culture space was recognized by UNESCO⁴ in 2005 as one of mankind’s oral and intangible masterpieces. It is evident that the Jarainese people have a long period of history in the central highlands of Vietnam with their own language and culture.

Life of the Jarainese people in the family and in the village has unique features. A majority of the Jarainese people live in remote areas in their own village. In the village, the headman (the leader), has great prestige and a leading role in administrating all activities of the village. Everyone must listen to and follow the leader (Cuu-Long & Toan, 1974; Dang-Nghiem, 1980). The leader resolves the conflicts between the villagers, and leads the festivals and cultural activities of the village. As they live in remote areas, the Jarainese people live mainly on crop cultivation and raising cattle, pigs, chickens, and other farm animals. In addition, hunting, gathering, and fishing are the other economic activities that have a significant meaning for their lives (Cuu-Long & Toan, 1974). However, hunting and gathering now seem to have stopped because the areas of forestry and natural environment have been reduced.

Jarainese family life is unique and different from the Viet/Kinh. The Jarainese people have a matriarchal tradition. According to Cuu-Long and Toan (1974) and Dang-Nghiem (1980), the Jarainese woman has free initiative to choose a man to love and marry initiatively. After the wedding, the husband moves in the wife’s house and does not inherit any property from his parents. Their children are born named by their

⁴ UNESCO: The United Nations Educational, Scientific and Cultural Organization

mother's surname. Because of the matriarchy, the wife has an important role in the home setting for managing the family, taking care of the children, and farming the fields. The husband undertakes the works in the village or in the society as a representative of the family to interact with others in their community or in the wider society, for example, doing shopping or doing business transactions.

Indeed, the Jarainese people have lived in the central highlands of Vietnam for a long time. They have their own culture and language that need respecting and preserving. However, in the background of Vietnam, the national dominance of Vietnamese has narrowed exposure to Jarainese and its culture in the mainstream society. Because they need to achieve skills in Vietnamese language for social advantages such as schooling, finding jobs and socializing within wider society and because of the collectivism valued by the Party, the Jarainese people are facing a challenge in the maintenance of their mother tongue and their culture.

1.4. Statement of the Problem

Language plays an important role in understandings of the individual and social needs of indigenous people and their community. Sociolinguists acknowledge the importance of attitudes toward bilingualism, language use and maintenance of the mother tongue. Such attitudes determine motivation to develop bilingual abilities (Gardner & Lambert, 1972) and to maintain the status of the mother tongue (Baker, 2006; García, 2009). Understandings of the language uses and language needs of a minority language community are needed for planning national, and regional, language policy in developing languages and promoting education. Despite the large number of the Jarainese indigenous people in Gia Lai province of Vietnam and the differences

between the cultural background of the country as a whole and the specific cultural context of the Jarainese community, no empirical research has yet investigated the Jarainese people's attitudes toward the two languages of Vietnamese and Jarainese. The perspectives and experiences of the Jarainese people have not been investigated. It has not been known how and to what extent they use each of the languages, when and how these relate to their culture, how they feel about using Vietnamese when they socialise within wider society, and what they think about the maintenance of their Jarainese language.

Although a number of researchers have extensively investigated attitudes toward bilingualism, language maintenance and needs of minority language populations and how to best support them in the school setting and in the society, most studies in these fields have focused on the immigrant people and the bilingual acquisition of two languages (English and a heritage language). Also, there has been some research studies focused on indigenous groups such as Maori people in New Zealand, Welsh people in England or aboriginal groups in Australia. These studies have centred upon the evaluations of the current bilingual education programs in order to improve the programs for promoting bilingual acquisition and maintenance of the indigenous languages. However, applying the results of those studies, to the context of Vietnamese – Jarainese bilingual people without further research specially in this context may lead to inappropriate conclusions due to dissimilarities between the social and political structure in Vietnam and the countries in which the previous work has been conducted, as well as the cultural context and status of the Jarainese people which may differ from that of the immigrant or indigenous groups studies in the English speaking countries. Moreover, each of the indigenous communities in each country is unique and must find

its own solutions to the problems of bilingualism. There is evidence that importing solutions from one country may not work in the local context of a different country (Klaus, 2003).

Therefore, this study provides an initial and novel, contribution to the investigation of the attitudes of the Jarainese people toward the use of languages in daily life and in education settings, maintenance of the mother tongue, and bilingualism. By examining these issues, this study maps some general trends about the attitudes of the Jarainese people toward two languages and their perspectives about the role of their mother tongue as well as Vietnamese in education and in daily life. Because there were differences among the Jarainese people according to living areas, levels of education and occupation, this study also performed further analyses in order to illuminate factors which may affect their attitudes toward the two languages.

1.5. Purpose of the Study

The purposes of this research study were: firstly to examine the attitudes of the Jarainese people towards maintenance of their native language, and secondly, to learn more about their attitudes toward the use of their language in educational settings. As a result of the findings, this study suggests the need to reconsider a regional language policy as an important agent to promote Vietnamese – Jarainese bilingual education. The findings from this research suggest that bilingual education would be an effective educational means to maintain Jarainese language and promote education for the Jarainese people. It provides teachers, educators, and policy-makers in education and in the culture sector with insights of the perspectives and attitudes of the Jarainese people toward bilingualism and bilingual education.

Research Questions

Accordingly, the key research question of this thesis is: “*What language do the Jarainese people want to see used in their children’s education?*” To find out the answer of this key question, the following questions served as a specific guide to facilitate the exploration of the research problem:

1. What are the Jarainese people’s views towards the use of Vietnamese and Jarainese, and how do they self-rate their oral abilities in these two languages?
2. What attitudes do the Jarainese people hold towards the use of Jarainese in the education setting?
3. What are the attitudes of the Jarainese people towards bilingualism and the maintenance of their native language?

Sub-questions:

- a. Is there any difference between living areas, gender, ages, education levels and professions?
- b. What differences exist between parents and children?
4. What do the Jarainese people want to see enacted by the government in education based on their attitudes to support a bilingual education program?
5. What are the implications and suggestions to establishing a bilingual education program for the Jarainese students?

1.6. Importance of the Study

Over the last 30 years, a great deal of educational research in field of bilingual education has been devoted to the needs of minority groups in many countries such as the United States, Canada, New Zealand, the United Kingdom, India, China. While these nations are promoting and evaluating the effects of the current bilingual education programs, bilingual education and studies relating to this field are paid little attention in Vietnam although Vietnam is a multi-ethnic country. This is a knowledge gap that is becoming more obvious because over 12 million people (14.27%) in Vietnam have been reported speaking a minority language other than Vietnamese in the home (National-Census, 2010). Particularly, the Gia Lai province of Vietnam has a high concentration of the Jarainese people, which has been counted as 372,302 people (approximately 29.21% the population of the province) (National-Census, 2010), but Jarainese is absent from the mainstream schools.

Importantly, the background of Vietnam is different from that of the countries in which similar research has been conducted. It is a socialist country where collectivism is considered as an essential element of the social structure. Therefore, the investigation of attitudes of minority people towards two languages (Vietnamese and a minority language) becomes urgent in a unified society like Vietnam. In Vietnam the Jarainese, like other language minority groups, endure educational inequities between majority students (Kinh/Viet) and ethnic minority students, and inferior quality schooling because they are schooled in Vietnamese, their non-native second language. Moreover, they face the challenge in learning and maintaining their own native language while struggling to survive in the mainstream society in Vietnamese. This research will shed light on the Jarainese people's attitudes and their perspectives towards the use of

languages in education and in life within the background of Vietnam, which will allow educators, policy makers and administrators to plan and implement indigenous language policies that would be matched to the needs of the diverse population in a unified Vietnam as a way to improve the current situation. It may also help to bring about equalities in terms of the historical, cultural, political, and economic power between the language minority people and the majority people in the country. Also, it is imperative to preserve indigenous languages within the nation as their traditional cultural values are a national resource. This study further contributes to understandings of language attitudes in the field of bilingualism and bilingual education for indigenous people around the world, especially in those countries which are potentially multilingual.

1.7. A Review of the Research Problem

This section reviews background of the study in terms of indigenous language, bilingualism and bilingual education, and language maintenance. Firstly, it addresses risks of disappearing indigenous languages and how important it is to safeguard indigenous languages. Secondly, it discusses how difficult it is for indigenous language people when bilingualism exists in the minority language communities without bilingual education. Finally, it looks at hardships of maintaining indigenous languages in the face of competition from the powerful dominant language.

1.7.1. Indigenous Language

An indigenous language is a vernacular spoken by people in a community with a unique historical and cultural tie to a given area, and in a relation of subordination to a national or dominant language of wider communication (Francis, 2006). For this, most of indigenous languages have not had much state promotion in public social spheres. This

risks the loss of indigenous languages. Safeguarding a language is to protect a culture, heritage and human knowledge. Indigenous languages are known as a high risk of extinction under the forces of the dominant language in the society (UNESCO, 2003). It is estimated that most of the disappearing languages in the world will be indigenous languages (UNESCO, 2003). Language is one of the tangible symbols of culture and group identity. It is not only a means of communication, but a link which connects people with their past and grounds their social, emotional and spiritual vitality. Hence, the loss of indigenous languages signifies not only the loss of traditional knowledge but also the loss of cultural diversity in the nation, undermining the identity and spirituality of the indigenous communities and the individual.

The indigenous language speakers often face challenges to the loss of their language because their language remains in the shadows of the dominant language in the society. Although the loss of the language does not necessarily lead to the death of a culture, it can handicap transmission of their culture to next generations (Crystal, 2000). This has already occurred. The Maori language in New Zealand or the Hawaiian language in the USA is typical examples for the loss of indigenous languages. Language shift from Maori to English occurred and Maori became a language at risk of losing its native speakers in 1960s (Benton, 1991). As a result, the transmission of the Maori culture to the generations was severely handicapped because of children's ability in Maori language (Benton, 1975). Thus, survival of indigenous languages is a crucial medium of communication and vehicles of language and cultural knowledge for the generations to reinforce the relationships within their community.

The pressure of the dominant language and indigenous people's social and economic disadvantages in the mainstream society are influential on indigenous language loss.

Indigenous people's disadvantaged socio economic status discourages indigenous language usage. Indigenous languages in Guatemala are an example. Indigenous children did not learn their indigenous language because their parents believed that it was more useful to teach their children the dominant language (Spanish) rather than their native language (England, 2003). Consequently, numerous indigenous languages in this country risk extinction which results in the potential loss of their cultural identity and knowledge system of indigenous peoples (England, 2003; Hale et al., 1992; Hawkins, 2005). Thus, social advantages can be encouraged to the dominant language use. Hence, the risk of disappearance of indigenous languages along with the values of their traditional knowledge will occur if they are not protected.

Thus, saving indigenous languages is a matter of great urgency and is crucial to ensuring the protection of the cultural identity and dignity of indigenous peoples and safeguarding their traditional values. On the other hand, preserving indigenous languages is an important component of indigenous mobilization and is fundamental to actually protecting their culture. Therefore, understandings of attitudes of indigenous language speakers that relate to their own language is essential for combating disadvantages and injustices that indigenous people are facing. The fact remains that few indigenous languages somewhere in the world have not been received serious consideration by their government. This lack of commitment to the promotion of indigenous languages, in essence, means that these languages have neither seriously considered nor recognized the consequences, demands and challenges for indigenous people in the wider society.

1.7.2. Bilingualism/ Bilingual Education

Bilingualism is not an unusual phenomenon in societies. Bilingualism is often used to describe the two languages of an individual, which may be: the mother tongue and a second language (the dominant language of the country of residence) (Baker, 2006; Luchtenberg, 2002), whereas bilingual education is an educational program that involves the use of two languages of instruction in schooling (García, 2009; Nieto, 2000). Minority or indigenous language people can see bilingualism as benefits for them. However, some others find it disadvantageous for them to preserve their language and culture while struggling to achieve the dominant language for their survival in the wider society (Baker, 1992). These disadvantages become true when bilingualism exists in minority language communities without bilingual education (Fishman, 1980 and Williams, 1992 as cited in Baker, 2006).

The dominant language is considered as higher status as in the use of official government, mass media and education functions whilst the minority language is less status, as in the use of family, community and cultural functions (Baker, 2006; García, 2009). It is conceivable that the roles and functions of two languages are influenced by political and powerful factors in the society. This manifests the power of a language, called dominant or national language while the other remains the weaker, minority language. Therefore, bilingual individuals seek the social and economic advantages in the society through their competence in the dominant language (Gardner & Lambert, 1972), whereas they want to maintain their mother tongue for their cultural identity (Baker, 1992). Thus, bilingualism is necessary for the minority language people. However, Baker (2006) points out that without bilingual education, the minority language people encounter difficulties in maintaining their mother tongue because their

language is often used more in the spoken form than in its written form. This leads the shift from the mother tongue to the dominant language (Fishman, 1964). As a result, their mother tongue can be threatened. In many cases, bilingual education is considered as a compensative solution for minority people in maintaining the mother tongue and promoting competence in the two languages (Brisk, 2006; Siguan & Mackey, 1987). Thus, bilingualism in a minority language community without bilingual education seems to lead minority language people to be monolingual rather than bilingual, which pushes minority language to shift or loss.

It is believed by some theorists, for example, Cummins and Swain (1986), Brisk (2006), Baker (2006), García (2009), Hakuta and Malakoff (1990), that the promotion of the minority language in bilingual education is intended to not only protect the minority language and preserve the cultural values, but also help develop the language skills for minority language children in schooling. The revitalization of the Maori language and culture in New Zealand is a successful experience through bilingual education programs such as “The Kohanga reo” (Immersion preschool) and “Kura Kaupapa Maori” (Immersion primary) (May, 1999; Tangaere & McNaughton, 1994). Hence, to achieve bilingualism, the use of the mother tongue in schooling is essential to promote proficiency in both languages (the dominant language and minority language) and provides opportunity for minority people to maintain their own language.

The absence of the minority language in formal education is considered as a disadvantage for minority language people (Siguan & Mackey, 1987). As Hakuta (1990) argues, the mother tongue is a central part of cognitive activity. Without the mother tongue in the education system, the minority children lose the opportunity to develop cognition and literacy in their mother tongue. This slows down or interferes

with the development of skills in the dominant language for minority children. Some researchers have stated that the promotion of the mother tongue in education is positively considered as a central role that facilitates the second language acquisition for minority children to become bilingual (Anaytulla, 2008; Cummins & Swain, 1986; Skutnabb-Kangas, 1988). Thus, the significance of the mother tongue in education is stressed as an essential means for minority language people to acquire language skills not only in the mother tongue but also the second language. Therefore, both bilingualism and bilingual education should exist side by side in the minority language communities. This helps promote the balance of bilingualism so that minority language people can benefit from the wider society while maintaining their language. To do so, it requires the support of the government through national language policies which should be based on the voices of the minority language groups.

1.7.3. Language Maintenance

Language maintenance refers to the continued use of a language in the face of competition from a socially more powerful language (Mesthrie & Leap, 2000). The prestige or power of the dominant language in the society often results in the decline of using the mother tongue in the minority language communities or even in their home setting (Fishman, 1964). This handicaps the maintenance of the mother tongue. For the minority language people, the domain of the family is where their language can be maintained. It is evident that passing on the language from parents to children is critical for maintaining the mother tongue (Fishman, 1964, 1965). To maintain it, a language must be passed on from one generation to the next. The most effective way of making this happens is to speak it in the home setting where children can learn their mother tongue and use it as the working tool of everyday life (Fishman, 1964).

Maintaining the mother tongue seems very much to depend on the stage of life that indigenous or minority people are going through. Young children, for example, have not yet had time or reasons to shift from their mother tongue to the dominant language and for most of them their mother tongue is, therefore, the same as their primary language. The communications in the mother tongue between generations at home are also considered as strong support for maintaining their language (Crystal, 2000; Fishman, 1964). Thus, the members of minority language communities often make efforts utilizing various methods to preserve ability or use of their own language in different domains, such as in home setting or in their community. This helps them maintain their language and avoid the loss. However, the prestige of the dominant language in the society seems to be always a challenge to the maintenance of minority languages.

Societal factors such as benefits of the dominant language from economy or job markets, often contribute to the decline of using minority languages (Baker, 2006). This is a result of potential loss of the mother tongue. Without doubt, the forces of the dominant language in the mainstream society exert a strong influence on the minority language. Historical events or language policies such as the prohibition of minority or indigenous language use in schools also contributes to this process. For example, the prohibition of Hawaiian language in the USA in 1900s was a consequence of decline and loss of this language (Kawakami & Dudoit, 2000; Warner, 2001). Moreover, the fact that most indigenous languages are predominantly oral may also diminish, in a difficult environment, their chances of survival. Thus, societal factors impact on the decline of using of the indigenous languages or even the loss, which needs recognizing by governments through practical actions such as planning language policies and

implementing bilingual education programs in order to promote the maintenance of indigenous languages.

Bilinguals seek the advantages or benefits from the dominant language, but they encounter challenges to maintenance of their language that needs to have radical solutions. Use of their mother tongue at home and in the community in their daily life is critical for intergenerational transmission and maintaining their own language (Fishman, 1966). However, indigenous people need provision of formal education in their own language to promote the maintenance of their mother tongue and develop language skills in the two languages. This is dependent on action on a national scale so that planning and implementing language policies can perform a key role to protect and preserve indigenous languages.

CHAPTER 2

LITERATURE REVIEW

2.1. Introduction

Considering language variety in Vietnam as presented in Chapter 1, bilingualism for the indigenous people seems crucial to help them to get a good education, participate in the social, economic and political life of the country as well as maintain and protect their mother tongue and culture. This chapter will examine the existing body of published research and theories relative to the identified problems reported in the current thesis. The research literature supporting the current thesis covers the following areas: (i) attitudes toward language use, (ii) attitudes toward bilingualism and motivation, (iii) influential factors on attitudes, (iv) need for language maintenance, and (v) urgent appeal to introduce the indigenous language in local schools.

The first part of this chapter reviews the topic of attitudes toward language use, which looks at the domain of the mother tongue used as a resource for ethnic and cultural identity and language maintenance. Secondly, it reports how language attitudes may affect motivations toward bilingualism. Thirdly, it looks at the potential factors affecting language attitudes. The second part of the chapter discusses how important it is to maintain the mother tongue. Finally, it addresses the importance of the mother tongue in the education system, which may result in developing language skills, improving academic achievement and language maintenance.

2.2. Attitudes toward Language Use

The first section of this chapter reviews the research literature on attitudes toward language use. First, it examines the reflection of the usage of the mother tongue in ethnic and cultural identity. Second, it looks at how the home domain could be viewed as an agent for language maintenance.

2.2.1. The Use of Mother Tongue as a Resource for Ethnic and Cultural Identity

The language use in a range of social contexts manifests attitudes of the speakers, which affect their motivation to learn and speak a language. The prestige of a language is also considered as one of the significant motivating factors (Fishman, 1966). It is evident that in minority language communities, individual and group identity is centred upon the use of the mother tongue. Research about bilingualism has shown that the use of the mother tongue in the home setting and in domains of language community is strongly related to the ethnic and cultural maintenance (Adegbija, 2000; Cho & Krashen, 1998; Cooper & Fishman, 1974; Fillmore, 1991; Fishman, 1966; Lai, 2009; May, 2010; Paciotto, 2009). Thus, the use of the native language helps to achieve personal and collective goals and contributes to an individual or group identity.

In a recent article, May (2010) documented that the use of the mother tongue is one of the markers of ethnic identity. He argued that “language and culture are linked symbolically” because language and culture represent particular ethnic collectivity, and those who speak that language can access its culture. This highlights the way that the language used for interactions among minority language people in their community is related to their ethnic and cultural identity. Obviously, the use of the mother tongue

reflects cultural values of the community speaking that language. May (2010, p. 374) concluded that “a traditionally associated language is viewed as a significant resource to one’s ethnic identity, both at the level of societal integration and social identification.”

A study in Taiwan, reported by Young et al. (1992), surveyed a total of 823 people in the four ethno-linguistic groups. The findings indicated that ethnic identity of a member of the groups is dependent on their ability to remain and maintain their cultural and linguistic heritage. Young et al. pointed out that to remain and maintain the minority language each individual’s traditions, values and language should be respected. This highlights the essential role of the mother tongue for ethnic identity. From Young et al.’s (1992) study, it can be determined that the promotion of using the mother tongue among the community members motivates maintenance of their ethnic authenticity.

Adegbija (1992) who focused on language attitudes among 600 Nigerians in Kwara State suggests that using an indigenous language regularly depends on how intimately the speakers relate themselves to the native culture and identity. In another article, Adegbija (2000, p. 86) stated that the ethnic identity and preservation of the ethnic culture are achievable only through using indigenous languages. It is also evident that the use of the mother tongue is crucial to govern minority language people’s ethnic and cultural identity. As Hamers and Blanc (1989, p. 9) stated that language is a component of culture along with other entities like, for example, values, beliefs and norms; language is a product of culture, transmitted from one generation to the next in the socialization process; it also moulds culture, view in this light, our cultural representations are shaped by language.

The use of the mother tongue at home or in the community is attached to culture and identity. Perlin (2009, p. 102) asserted “minority language [T’rung] is valued, unsurprisingly, as an indissoluble marker of ethnic identity well-adapted to the affairs of the speakers [T’rung] themselves.” Thus, the usage of the native language in the context of personal communication at home or in the wider community by indigenous people implies the promotion of ethnic and cultural identity, because language use encodes the social and cultural beliefs and norms of ethnic groups, which contributes to both group and individual identity. In short, when a person speaks a certain language, he claims membership of that language and identifies himself within that group or speech community.

2.2.2. Family Domain as an Agent for Language Maintenance

The use of the mother tongue supported by family and community members has an important role in transmitting and maintaining minority languages. Some theorists believe that the role of family and community is so crucial in maintaining the native language and transmitting it to the next generation (Brisk, 2006; Cummins & Swain, 1986; DeCapua & Wintergerst, 2009; Fishman, 1964; García, 2009; Siguan & Mackey, 1987). It is evident that the disappearance of minority languages over the generations is due to the lack of support and efforts from families and communities in maintaining their mother tongue (Crystal, 2000). Baker (2006, p. 57) states that a language is maintained when it is related to everyday life being spoken in homes, streets, communities, and leisure activities. Thus, the support and encouragement towards using the mother tongue in different contexts and domains within the family and the wider community can promote using the mother tongue, its maintenance and transmission.

According to Fishman (1964), the frequent use of a language or its stability in habitual use for primary group functions is an important factor to survive that language. Fishman (1966) pointed out that the most important institution for salvation of a language in the long run is family. He argued that within the family, the role of the grandparents is crucial, which reinforces the use of the mother tongue among children. Fillmore (2000) also suggested that parents should inculcate the awareness of the children's ethnic identity and roots, along with understandings of their duties to their community and family. Developing Fishman's (1964, 1966) and Fillmore's (2000) suggestions to its logical conclusion shows that the usage of the mother tongue in the domain of the family may promote maintenance of the minority language, where the old generations are considered as a key agent.

The importance of family influences on language maintenance has also been identified in work in Vietnam. For example, a study by Hoang (2009) considered bilingualism in An Giang province of Vietnam. Through surveys of 1072 Hoa people, and their use of both Hoa and Vietnamese languages, Hoang found that a majority of the Hoa people (70%) used Vietnamese to talk with each other at home. Only 28% of Hoa children talked with their grandparents and parents in the Hoa language at home, whereas the vast majority used Vietnamese at home and with other Hoa people outside their home. Hoang (2009) asserted that this family environment does not support the maintenance of the mother tongue and that there is a shift to Vietnamese in the third generations of Hoa people. In contrast, a study in A Luoi district of Thua Thien Hue province in Vietnam, by Ha (2013), surveyed the language use of 273 Pako (minority language) students. Ha's findings suggested that the Pako language is retained within this family domain. Her results indicated that over 90% of the Pako students used their mother tongue to

communicate with the family members (grandparents, parents and siblings) and with other Pako people in their community. She concluded that the family environment of the Pako people maintains their own language. Based on Ha's (2013) and Hoang's (2009) findings, it can be put forward that family domain plays an important role in maintaining the mother tongue by ensuring that children, at least within the family context, speak their own language.

In an exploratory case study focusing on the students' attitudes toward Slovene language conducted in Gorizia, Italy, Paciotto (2009) argued that maintenance of the Slovene language was because of its intergeneration in home setting. He suggested that the native language that was spoken at home among children, grandparents, parents and siblings resulted the language maintenance. The findings of Paciotto are consistent with those of Tuominen's (1999). However, Tuominen (1999) suggested two major factors relevant to language maintenance as the parents' attitudes toward the language in use in home setting and their self-identification, along with linguistic environment, educational level and socio-economic status of the family. Paciotto (2009, p. 465) noted:

“the intergenerational transmission of Slovene at home was necessary but not sufficient in guaranteeing the maintenance of their language, especially in consideration of the overpowering influence of Italian.”

From Paciotto's (2009) work and Tuominen's (1999) suggestions, it can be concluded that the use of the native language is fully supported within the family domain as intergeneration maintenance. However, the encroachment of the dominant language in the society should be concerned as an important factor in the linguistic environment (this will be further discussed in the next section in this chapter).

Several studies have shown that the frequent use of the mother tongue at home in traditional contexts refers to language maintenance and loyalty (Adegbija, 2000; Fishman, 1966). Fishman (1966) stated that languages that are perceived valuable in solidarity communities tend to attract higher levels of language maintenance. It can be put forward that the native language is used in a range of contexts for interactions among the minority language speakers, which manifests the language maintenance.

The field of research on language retention, community motivation and exposure to the language are considered as key elements for language retention (Fishman, 1966). Fishman (1966) pointed out that minority language groups need constant exposure to their native language in order to maintain it. One aspect of such exposure is parental use of their native language at home and their involvement in a larger native-language community (Phinney, 1990). Obviously, the support of family and community members is an important exposing agent for the native language. From the upshot of Fishman's (1966) work, it can be understood that encouragement of the family members, in particular parents, toward the use of the native language at home is perceived as a means of exposure to the native language and promotes its use among children/younger generations which in turn should help maintain that language.

Letsholo (2009), investigating a total of 232 Kalanga people (indigenous people) in Botswana using both questionnaires and interviews, suggested that the Kalanga people expressed negative feelings toward using their mother tongue. Her data indicated that a majority of the respondents (95.1%) were loyal to their mother tongue. However, when they answered the question if they liked their mother tongue, only 17.3% of the respondents indicated that they spoke Ikalanga with their children at home. Letsholo (2009) argued that only loyalty to the mother tongue, as is evident in this case, is not

enough to stop the language shift. She concluded that this might also indicate that the minority language is in danger. Letsholo (2009, p. 589) postulated:

“A language can only survive if it is passed on from generation to generation. For this to happen successfully, the family plays a very crucial role: in fact successful transmission of a language and its accompanying culture can take place only if the parents see the value of such a language and culture and take on the responsibility of passing these on.”

Over all, the family domain is a crucial foundation for inculcating norms and ethnic values to the members of the minority groups through using the mother tongue. Additionally, family, as a small and close-knit unit of the society, should be considered as the beginning point for the language use. The exposure to the mother tongue and the language transmission occurs from home setting, where the parents and elder members play an important role to encourage and assist the younger generation to maintain their mother tongue.

2.3. Attitudes toward Bilingualism and Motivation

Studies about attitudes toward bilingualism have been mostly conducted among minority language groups in contexts where the status of the dominant language is more prestigious than the native language (e.g., Coady, 2001; Errihani, 2008; Kostoulas-Makrakis et al., 2006). It is evident that minority language speakers' attitudes and perceptions toward language in general and languages spoken in or around their speech community are related to some psychological factors. Therefore, speakers tend to develop different attitudes toward each language in their mind, favouring one language more than the other (Gardner, 1979; Kostoulas-Makrakis et al., 2006). These differences have been argued to be related to developing motivations differently towards language

learning and use, both as the second language and the native one (Baker, 1992; Gardner & Lambert, 1972). Many research studies have shown that attitudes toward bilingualism are strongly related to components of motivation for the language use, leaning and maintaining a language (Coady, 2001; Errihani, 2008; Kostoulas-Makrakis et al., 2006).

Researchers have identified that motivations epitomized by language attitudes may create various attitudinal dimensions. One of the classical dimensions reported in the literature is derived from a pioneer research work conducted by Gardner and Lambert (1972) in Canada. Their major assumption was that a subject's negative or positive feelings toward a second or foreign language could either enhance or inhibit language acquisition. Exploring these assumptions in diverse settings, Gardner and Lambert (1972) stated that motivation is an important component of language attitudes, which contributes to achievement. Accordingly, motivation is believed to have two components: an integrative orientation and an instrumental orientation. These have been reported by Gardner and Lambert (1972, p. 14) as:

The notion of integrative motive implies that success in mastering a second language depends on a particular orientation on the part of the learner reflecting a willingness or desire to be like representative members of the 'other' language community, and to become associated, at least vicariously, with that community.

The contrasting form of orientation [...] is referred to as an instrumental orientation toward the language learning task, one characterized by a desire to gain social recognition or economic advantages through knowledge of a foreign language.

Knowledge of the language by itself does not automatically lead to the language use, but it depends on the decision of the speakers to choose to speak that language. The collective feelings and attitudes toward a language may influence the formation of linguistic attitudes and the linguistic decisions made by individual speakers in specific

contexts, which are manifested in their actions. Thus, the speakers of minority languages may seek access to the benefits of the majority linguistic group with which they interact in the society and need to learn their language in order to gain access social benefits. Gardner and Lambert (1972) interpreted this as an instrumental motivation which is related to the desire of the minority language speakers to attain “social recognition or economic advantages” through knowledge of the dominant language.

Based on the postulation made by Gardner and Lambert (1972), Baker (1992, p. 32) pointed out that an integrative motivation is “mostly social and interpersonal”. Obviously, the role that a minority language plays in speakers’ lives and in shaping their identity may be connected to the culture and practices within the minority language group. Thus, the minority language speakers desire to learn or use their own language as representative members of their own community (Gardner & Lambert, 1972) or ethnic identity (Baker, 1992). This particular orientation is interpreted as integrative motivation (Baker, 1992; Gardner & Lambert, 1972).

According to Paulston (1994), having positive attitudes towards a language and its speakers is a motivating factor for language choice such as learning and speaking a language because speakers may see the benefits relevant to themselves. Paulston (1994) emphasized that language learning is founded on motivation, which includes an appreciation of the language, the culture it is embedded to and a willingness to belong to the group who speaks that language. Hence it can be inferred that languages, their varieties, and their features are not only means of communication, but are symbols of group loyalty and social prestige, solidarity, and individual appraisal. The speakers desire to retain these symbols as motivations.

In psychological theories of second language learning, Lambert et al. (1963, p. 358) stated:

The learner's ethnocentric tendencies and his attitudes towards the other group are believed to determine his success in learning the new language. His motivation to learn is thought to be determined by his attitudes and by his orientation toward learning a second language.

From the upshot of Paulston (1994) and the theory of Lambert et al. (1963), it can be put forward that motivation is instrumental if the purposes of language learning and use reflect benefits of social prestige such as getting a job or getting involved in the mainstream educational system. Realizing the benefits of full participation in the mainstream society, the speakers of the indigenous languages are often obliged to learn a second/national language. Contrastingly, for integrative motivation, the minority language speakers are motivated to learn more about knowledge of their mother tongue as if they desire to retain the sense of worth of the language as a member of the group or ethnic identity.

A study exploring the dynamics of language attitudes towards the main languages in Morocco, Africa, especially toward the Berber language (a minority language), Errihani (2008) collected data from 531 individuals through questionnaires, interviews and observations. The findings in Errihani's (2008) study confirmed two fundamental components of language attitudes: "integrative and instrumental orientations." He argued that the instrumental orientation was a reason for the prevalent negative attitudes toward the Berber language in Morocco and the lack of individual's interest in learning Berber, because it was not seen as a language that could guarantee social-economic success in the mainstream society. Errihani (2008) concluded that the attitudes toward Berber were unfavourable in maintaining and promoting the Berber language, which

was used as a vehicle to become part of the community. It is evident that the attitudes of the minority people toward the dominant language are related to instrumental motivation because of the economic advancements or benefits. Clearly, in Errihani's (2008) study, the instrumental motivation are stronger than integrative motivation as a result of the negative attitudes toward the native language.

A case study conducted by Tsung and Cruickshank (2009) in China, which focused on the attitudes toward the Chinese (Putonghua) and Uyghur languages, endorsed the "instrumental orientation" proposed by Baker (2006). This study revealed that a majority of the Uyghur people held positive attitudes toward learning Chinese, and they believed that Chinese was important for them in obtaining a good job, in getting economically advanced and in receiving a good education. Hence, it is clear that positive attitudes of the respondents toward Chinese were related to the instrumental orientation, where the indigenous people held positive attitudes toward learning and using the dominant language as an instrument for advancement in the mainstream society.

Another study conducted in Ireland by Coady (2001) investigated students' and parents' attitudes toward bilingualism. She utilized an adapted questionnaire from Cazabon, Lambert, and Hall (1993), and conducted focused group interviews. Consistent with Errihani (2008), Tsung and Cruickshank (2009), Coady confirmed the two components reported by Gardner and Lambert (1972). However, Coady (2001) found that the students in an English medium school emphasized on instrumental orientation toward English, whereas the students in schools with the Irish language as a compulsory subject hold integrative orientation toward the Irish language (Coady, 2001). From Coady's findings, it can be concluded that studying the mother tongue can boost the integrative

motivation of minority language students toward their mother tongue such as ethnic identity and ethnic pride.

It is evident that motivation not only dominates attitudes toward language learning and usage, but also the preference of language. According to Fishman (1966), preference of a language is related to the motivational use and exposure to that language. Hence, there should be a relationship between the preferred language and two components of motivation. Fishman (1966) pointed out that positive attitudes toward the mother tongue may motivate speakers to use it more regularly which is beneficial for its maintenance. As mentioned above, this is related to integrative motivation for ethnic and cultural identity (Gardner & Lambert, 1972). Alternatively, the preference of the second language can be understood as an instrumental motivation because of the social benefits when speakers prefer the dominant language to their mother tongue (Fishman, 1964, p. 52). Thus, attitudes toward preferring a language to the other one can also be oriented by motivation.

Research has demonstrated that the various psycho-sociological factors may affect the positivity or negativity toward language learning and use (Gardner, 1979; Kostoulas-Makrakis et al., 2006). Lambert et al. (1963), Gardner (1979, pp. 205-206) proposed theoretical models which expanded and redefined, distinctive roles of motivation and attitudes as:

Attitudes are formed through interaction with one's social environment, they make a direct link between the cultural milieu and the motivation to acquire a second language, and ultimately proficiency in that language.

Gardner (1979) documented that formal language training and informal language exposure may affect language attitudes, in particular social milieu plays a very

important role. The dominant language is exposed largely in the mainstream society whereas the minority language is limited to its use in informal environments such as home or within the minority community. Additionally, emphasis of the dominant language in formal education can motivate minority people to speak that language more. Hence social milieu may impact speakers' attitudes toward language learning and use. In fact social milieu and motivations are related to each other. In a similar vein, Hidalgo's (1986) findings also suggest social/local milieu influences attitudes of the minority language people toward languages in bilingualism environments.

Koustoulas-Makrakis et al. (2006) investigated 1,727 students' attitudes toward bilingualism in Greek schools in the islands of Rhodes and Symi. They found that most of the students were aware of the fact that knowing the dominant language would be useful in their life, giving them advantages in job opportunities and economic rewards. Koustoulas-Makrakis et al. (2006) suggested that the Greek students held an "instrumental orientation" in regards to the language and considered it as a tool for achieving economic benefits as it could open up job opportunities. They concluded that the students' instrumental orientation toward learning the dominant language was highly influenced by socio-cultural factors (e.g., job opportunities or economic benefits). The works of Koustoulas-Makrakis et al. (2006) consistent with the Gardner (1979) expanded that social milieu impacts on the attitudes toward language learning.

As mentioned above, motivation is one of the significant orientations which not only reflects attitudes toward languages but also motivates learning and being proficient in languages. Knowledge of a language is also found to be important in developing self-confidence, which in turn seems to facilitate language acquisition and maintain language proficiency (Clément et al., 1977). However, lack of proficiency in the mother

tongue may result in language shift (Fishman, 1964, p. 64). Fishman (1964) pointed out that proficiency of the native language is one of the measures that ascertains language maintenance or language shift. He emphasized that the level of proficiency in a language (i.e., reading, writing and speaking skills) determines language maintenance or shift. Among all language skills, Fishman (1964) argued that literacy skills in the native language may be more effective in creating resistance to language shift compared to oral language skills. This is concurred by Letsholo's (2009) findings, who stated that if a person does not acquire his mother tongue completely, or attain at least average competence, the shift to the dominant language is inevitable.

In conclusion, different attitudes toward languages are derived from different motivations. Two major types of motivation as integrative and instrumental are identified and presented as psychological factors, which are epitomized by language attitudes. These may influence decisions or preference toward bilingualism (e.g., language use, learning or maintaining). It is emphasised here that integrative motivation is related to the desire of an indigenous person to maintain their ethnic and cultural identity as a member of the ethnic minority group, whereas instrumental motivation is related to the social benefits or economic advancement that knowing the dominant language in the mainstream society may offer. For example, instrumental motivation reflects the desire of the minority people to attain the dominant language for economic advantages or success in education. In the meantime, they also want to maintain their mother tongue which helps their cultural identity and connects them to their own community; this is called integrative motivation. These motivations are manifested through the feelings and perceptions of individuals and shape their attitudes toward languages. Feelings and perceptions of individuals are affected by social milieu too,

which in turn may influence their language attitudes (Gardner, 1979; Hidalgo, 1986; Jones, 2012).

2.4. Influential Factors on Attitudes

Minority language people have been reported to hold different attitudes toward language use and bilingualism (Igboanusi, 2008; Schüpbach, 2009; Tsung & Cruickshank, 2009). In fact, identifying the underlying factors that may affect language attitudes is crucial. Attitudes toward languages, in particular bilingualism, are usually related to demographic information, including individuals' age, sex, levels of education, jobs, living areas and/or their religions (Choi, 2003; Cooper & Fishman, 1974; Hong, 2010; Portes & Schaufli, 1994; Tsung & Cruickshank, 2009). In China, Tsung and Cruickshank (2009) interviewed 53 families and reported that parents' levels of education and their jobs along with their living areas (i.e., whether they live in urban or rural areas) are among the factors which affect individuals' attitudes toward languages. Tsung and Cruickshank's findings showed that people who lived in urban areas felt that Chinese was more important than their Uyghur in all fields such as education, business and finding a job, whereas nobody from the rural areas reported to have such positive attitudes towards Chinese. Tsung and Cruickshank suggested that those with high school level of education or above and with jobs related to "social power" held more positive attitudes toward the Chinese language than Uyghur. From the findings of Tsung and Cruickshank (2009), it can be argued that individuals' attitudes toward bilingualism are influenced by their levels of education, occupation and their living areas.

In another study carried out in Paraguay by Choi (2003), a sample of 620 students from four secondary schools and 304 parents were examined to ascertain their attitudes toward languages (Spanish and Guaraní as the two official language spoken in Paraguay). Between the two languages, Guaraní was reported to be associated with a more rural and less-educated context. Choi (2003) suggested that the observed considerable differences between the two languages “attests to the fact that Guaraní is losing ground with respect to its use in the younger generation living in the Paraguayan capital city” (p.88). These findings suggest that young Guaraní people in the urban areas used their native language less, whereas those living in the rural areas mainly communicated in Guaraní and considered the Guaraní language as a symbol of culture, tradition and identity. The upshot of Choi’s findings to its logical conclusion shows that the geographic location is associated with the attitudes towards the domains of language use and maintenance with indigenous people in rural areas continuing to use and retain their native language whereas people in the urban areas tend to lose their native language.

In another study, Hong (2010) focused on effects of home language usage in minority students’ educational attainment in western China. Hong (2010) reported differences of home language usage between rural and urban areas, too. Her findings revealed that the participants from a minority language background living in urban areas tend to speak Chinese more than those living in rural areas. The findings of Hong (2010) are consistent with those of Fishman (1964), who pointed out that rural groups may have been more successful in establishing relatively self-contained communities which reveals language maintenance through preservation of traditional interaction patterns and social structure whereas urban environment seems to facilitate language shift.

Hence it can be concluded that in rural areas values, residential patterns and traditional habits in daily life of minority people are fairly stable, whereas minority people may be overpowered by the dominant language and culture in urban areas.

Positive attitudes of parents toward a language not only affect their children's attitudes, but also increase their motivation to successfully learn a language. Several studies have shown parental influence as one of the most important factors in children's attitudes toward languages (Kuo, 1974; Portes & Schauffler, 1994). Kuo (1974) explored the relationship between family and bilingual socialization of the child in a sample of 47 preschool Chinese children. Kuo (1974) found that the language spoken by mothers and fathers within their family have largely influenced children. Kuo (1974) also argued that the attitudes of the parents were reflected and perceived by children; when there was a positive attitude towards a language, children tended to be more proficient in that language perhaps because they had greater exposure to that language through their parents.

Similarly, Portes and Schauffler (1994) surveyed 2,843 eighth and ninth grade students in inner-city and suburban schools in Miami (Dade County) and Adjacent Ft. Lauderdale (Broward County) to explore children's proficiency in English, their knowledge of their mother tongue, and the overall linguistic preference. Individual characteristics such as children's age, sex, place of residence, education and occupation of the parents were included in the questionnaire. Portes and Schauffler (1994) found that education and occupation of the parents also associated with children's language proficiency and bilingualism. Portes and Schauffler (1994) argued that children's attitudes toward speaking English versus speaking their mother tongue were influenced by their parents' jobs and education levels. Portes and Schauffler (1994) concluded that

parents play an important role in motivating their children and promoting language use. Hence, parents' levels of education and their occupations seem to influence children's attitudes toward language use and their willingness to learn a language.

Overall, indigenous people seem to hold different attitudes toward bilingualism, which can be affected and shaped by demographic information. Additionally, it can be assumed that parents' levels of education and their occupations not only may influence attitudes toward bilingualism, but also may affect their children's attitudes toward languages. Considering residential areas, it can also be posited that indigenous people living in rural areas or urban areas may hold different attitudes toward languages and a bilingual environment.

2.5. Need for Language Maintenance

Language maintenance is crucial in preserving traditional and cultural values, which helps individuals and community groups to establish their ethnic identity and provides native speakers more confidence, high ambitions and better language skills. Research has shown that language maintenance is beneficial for individuals, minority language communities and the society as a whole, especially in multi-lingual nations (Duff & Li, 2009; Lai, 2009). It is evident that maintenance of the mother tongue has potential advantages for individuals in their family relationships and community connections and reinforces self-esteem and ethnic identification. Additionally, maintaining the native language does not only facilitate minority children to acquire knowledge of the second language for their academic achievement (Baker, 2006; Cummins & Swain, 1986; Milk, 1993), but also safeguards cultural values and lifestyles of ethnic minority communities as the diversity of a nation's resource (García, 2009).

Hidalgo (1986), in a study conducted in Mexico, interviewed 85 Juarez residents about their language attitudes. She argued that maintenance of a native language seems to be one of the means utilized by native speakers to assert their ethnic identity. She reported that individuals and communities tend to manifest sentimental and instrumental attachments to their native language. It is clear that assertion of the ethnic identity as a sentimental attachment is motivational to maintain the mother tongue. Hidalgo (1986, p. 207) stated that “Language loyalty seems to be a patent and unobstructed attitude which most residents are willing to externalize [...] to have a subjective need for ethnic identity assertion.”

In another study, Lai (2009) examined the factors leading to the loss of the mother tongue, the obstacles for learning the first language, and preservation of the mother tongue. Lai (2009, p. 10) pointed out that “rejection of using the heritage language creates communication problems” among the members of the family. This can lead to the separation within the family among different generations. This is supported by Fillmore’s (2000) findings, who suggested that language maintenance is crucial to create cohesive family relations among members in order to understand each other better. Lai (2009, p. 11) argued that “family separation in language most likely leads to an even greater problem since the family is considered to be very essential in offering children the basic needs that the school would not be able to provide.” This may highlight the fact that language maintenance is essential to provide better connections among different generations in a family, which in turn may help them to preserve not only their languages but also their cultural values.

Lai’s findings has also shown that those parents who keep speaking their native language to their children at home and practice their cultural activities at home provide

suitable opportunities to maintain their native language, ethnic identify and cultural traditions. Lai (2009, p. 15) stated that:

The first language preservation provides people more confidence, higher ambition, and even better L2 [English] competence in many cases. It is also desirable for the society [...] the maintenance of the ethnic language is considered to be very essential since people need this competence to communicate with the family members and with other people of the heritage language community as well.

Thus, language maintenance is beneficial for individuals to interact with family members and their wider community, and it also reinforces healthy relationships among different generations in the family. It also supports development of children's self-esteem and ethnic pride in minority communities.

Duff and Li (2009, p. 1) asserted that learners' aspiration of learning and maintaining their native language is for "cultural affiliation, personal identify, and connections to both their past (imagined and real) and to their future aspirations for themselves." Duff and Li (2009, p. 6) also pointed out that maintaining the native language is "the close connection between identify and language learning, especially for minority groups." Guardado (2009) problematized the role of identity in the first language development and the needs of the first language maintenance. Identity of the first language culture is crucial to maintain the mother tongue. Learning and maintaining the native language as a significant feature and a key cultural element not only may unite the minority community, but also may help distinguish or identify individuals belong to a cultural community from each other (Cho, 2000; Guardado, 2009).

According to Cavallaro (2005), maintenance of the mother tongue is crucial for ethnic group membership and identification. He argued that the mother tongue helps ethnic

group members share their knowledge of the language, cultural background and ethnic identity at individual and group levels, inside and outside their community. Cavallaro (2005) emphasized that ethnic identity would be lost if the mother tongue, as the most precious asset, disappears. Since language and culture have profound relationships with every aspects of social life, which are closely related to the culture (Siguan & Mackey, 1987, p. 24), language maintenance is believed to protect cultural values. Additionally, maintenance and development of the first language may contribute to reinforcement of ethnic identity of individuals and their traditional culture. This may also facilitate both individuals and their community.

Again, language maintenance often leads to enhancement of cognitive abilities and supports minority language students to achieve academic progress (Cavallaro, 2005, p. 573). As Tembe and Norton (2008) suggested promoting and maintaining the mother tongue not only help children acquire language and literacy skills in their mother tongue effectively, but also enhance their second language competence. Thus, as discussed earlier, maintaining the mother tongue may provide minority people with better family cohesion, ethnic identity and preservation of their traditional cultural values, and it should also be considered as a resource for second language acquisition.

To sum up, maintenance of the mother tongue is crucial for indigenous people. Maintaining the mother tongue is not only to affirm the right of personal and cultural identity, which may strengthen cultural identity within the society, but also to support the minority children in developing their cognitive abilities and language learning skills for their academic achievement. Additionally, language maintenance provides ethnic minority people with opportunities to have sharper and greater understandings and

knowledge of their mother tongue, traditional cultural values, ethics, and manners as essential resources for promoting better relationships with their own community.

2.6. Urgent Appeal to Introduce the Indigenous Language in Local Schools

The role of the mother tongue as a medium of instruction in schools is a valuable tool that enables children from language minorities to benefit from the education system and allows them to preserve their own language and culture (Siguan & Mackey, 1987). It is believed that introducing the mother tongue in the education system may help maintain and develop language skills for the child from an early age and also helps them become proficient in that language with good literacy skills. It also helps minority children develop positive attitudes toward the native culture, and at the same time achieve high levels of bilingualism which enables them to improve their academic achievement (e.g., Baker, 2006; Brisk, 2006; Cummins & Swain, 1986; García, 2009; Siguan & Mackey, 1987). The following section considers how mother tongue supports indigenous language students in the mainstream education system. It also presents barriers of language maintenance when the education system is not very supportive.

2.6.1. The Role of Mother Tongue in Education

The mother tongue is an essential foundation for a child to develop cognition and explore the new world surrounding him (Siguan & Mackey, 1987; Skutnabb-Kangas, 1988; Snow, 1990). It is evident that the role of the mother tongue has increasingly become a concern for researchers in field of bilingual education. Research findings advocate the mother tongue as the instructional language that allows children to develop cognitive and literacy skills in the mother tongue which facilitates second language acquisition, and academic achievement (García, 1991; Hakuta, 1990; Shin, 2000;

Siguan & Mackey, 1987; Skutnabb-Kangas, 1988, 1990; Snow, 1990; Trueba, 1991; Zanger, 1991).

As Hakuta (1990, p. 48) asserted “Language is a central part of cognitive activity.” The question remains about how a child in a bilingual community fully develops his language competency and benefits from two languages. Schools may seem as the primary resource to support and develop child’s cognitive and linguistic ability.

Carrasquillo and Rodriguez (2002, p. 12) asserted:

The main objective of the school is the full development of each student’s character and intellect, personal and social relationships, and academic achievement (impacting knowledge and skills – preparing students for the academic/working world – helping students become participant citizens of the society).

Hence it is assumed that the mother tongue is very important not only in developing a child’s thought and cognitive ability, which is required for learning language skills and competency, but also in shaping his character and attitudes as a potential base for learning a second language. Anaytulla (2008, p. 48) stated:

Language is the instrument of human thought. The role of thinking in one’s mother tongue in second-language studies can by no means be ignored. After one’s minority mother tongue has been fully formed, the learner may consciously transfer his or her thinking from the mother tongue to a second language. It is necessary to lay a good foundation in the mother tongue to enable minority students to properly learn a second language.

Abilities in the native language should facilitate the development of the second language (Carrasquillo & Rodriguez, 2002; Francis & Reyhner, 2002). When the child’s mother tongue is fully developed, it facilitates development and acquisition of the second language (Trueba, 1991). In other words, development of the mother tongue

should be positively considered as a central role that helps a child acquire his second language. This argument is similar to that of Carrasquillo and Rodriguez (2002, p. 63) who pointed out:

Second language acquisition is strongly influenced by learners' first language. The native language is a resource second language learners use both consciously and subconsciously to help them shift in second language data and to input to perform optimally in the second language.

Thus, development of language competence in the mother tongue for minority language children provides a crucial foundation for their second language acquisition process. As argued above, since the role of the mother tongue is necessary for the development of the second language, the mother tongue should be chosen as a medium of instruction in mainstream education system. Skutnabb-Kangas (1990, p. 15) also posited that:

Mother tongue medium education is often a good way to achieve bilingualism/multilingualism for minorities [...] If mother tongue medium education for minorities has to be accepted it should be transitional and the only legitimation for it is the instrumental one: it leads to increased proficiency in the majority language.

In Vietnam, Vu (2011), investigated language competence of 128 minority language students and 347 Viet students in schools in ethnic minority area. This work indicated that over 90% of the minority language students who attended the mainstream schools were not proficient in Vietnamese (the dominant language). The study also revealed that those students with high proficiency in Vietnamese had higher academic results than those did not achieve Vietnamese competency. Vu (2011) argued that the minority language students meet a language barrier when they are at school which use an instruction language which is not their mother tongue. She pointed out that the language barrier has negative effects on the students' knowledge and language ability which

influences their academic results in the mainstream school. From Vu's (2011) findings, it can be determined that the role of the mother tongue in schools needs to be considered, and studied further, as an agent for supporting learning in minority language students.

Similarly, Doan (2012) surveyed the attitudes of 290 Ede students towards learning their mother tongue as a subject at school with three hours per week. Ede is one of the indigenous language groups in Dak Lak province of Vietnam. These Ede students started to learn their own language as a subject from year 3 to year 5 at primary schools under a program piloted in 2008 to 2009. Doan's findings suggested that a majority of the Ede students held positive attitudes toward learning their mother tongue with over 99% of the students indicating that they liked to learn their own language at school. It also revealed that a majority of the Ede students (some 94%) wanted to learn other subjects through their Ede language. Doan (2012) asserted that teaching the Ede language in the primary schools would be beneficial, helping the Ede students to promote their own language and maintain their ethnic identity in the mainstream society.

In a study considering the role of native languages, Lee and Suarez (2009) pointed out that learning and maintaining the mother tongue may strengthen social relationships developed within the ethnic social network, which promotes the development of people's identity and higher academic performance. This is supported by Wen-Li's (2010) suggestions, who believed that introduction of culture and exposure to the mother tongue in education may reinforce the positive self-esteem and cultural pride of indigenous students. Promoting and introducing the mother tongue in school may lead to a stronger contribution, which supports not only academic successes, but also

development of ethnic and cultural identity. This has been seen as beneficial for minority individuals and their groups.

Thus, a child's mother tongue plays a central role in all aspects of his educational development (Cummins & Swain, 1986). Cummins and Swain (1986) argued that knowledge of the mother tongue is a base for achieving good academic results, and it also helps development of the second language acquisition. The upshot of Cummins and Swain's argument and the findings of Vu (2011) and Doan (2012) highlight that introducing the mother tongue in education system may provide essential psychological and sociological support for linguistic and academic achievement in both languages (i.e., the native and dominant language).

Generally, linguistic knowledge plays an important role at early stages of educational process, in particular knowledge of the native language that influences the process of the second language acquisition. Therefore, promoting literacy skills in the mother tongue for the minority language children at early ages seems very important to not only facilitate their cognitive development and second language acquisition, but also shapes their self-esteem through their ethnic identity and pride.

2.6.2. Difficulties of Maintenance without School Support

Minority language people want to keep their own language and culture while learning the dominant language as an alternative that facilitates their inclusion in the mainstream society. Several studies have shown connections between members of the family and their community, identity and cultural maintenance is an important foundation for their native language maintenance. However, promoting and maintaining minority languages meet certain difficulties without the support of the education system (DeCapua &

Wintergerst, 2009). It is evident that minority language people face big challenges in retaining their native languages, and bringing up their children in their language and culture with limited resources and support.

Research has demonstrated that the ability of children in their mother tongue often decreases due to the limited use of their native language and overwhelming power of the dominant language in the children's lives outside home and in schools. Examples are the T'rung people in China (Perlin, 2009), the Jaraware and Xerente people in Brazil (Murphy & Vencio, 2009) or the Maori people in New Zealand (Chrisp, 2005). Hence, promotion and maintenance of indigenous languages and cultures are urgent, and these processes require contribution of education systems and government support. As Li (1998, p. 178) contends, "to enhance students' conceptions of themselves and their own language and culture and to make use of their repository of knowledge, it is imperative to promote heritage language education in the school system."

Additionally, the usage and maintenance of the minority languages are need to manifest people's language rights, which schools could consider as an issue in putting alternative language in place. As Skutnabb-Kangas (2000, p. 503) states minority people are given the right and choice to "get the right of education through the medium of their own languages [...] we know from many studies that having one's mother tongue as a subject only, in most cases, leads to language shift for minorities." Skutnabb-Kangas (2000, p. 503) also strongly asserts that "teaching minority mother tongue a few hours a week in a school where a majority language is the medium of education is cosmetic, therapy which can be psychologically beneficial, but which is not enough for language maintenance and development."

Thus, education for Maori people in New Zealand and Hawaiian people in the United States are typical successful examples of revitalizing indigenous languages and cultures. Wen-Li (2010, p. 28) documented that the use of the Maori language in “Te Kohanga Reo” (Maori pre-school education) and “Kura Kaupapa Maori” (Maori-medium primary school) has not only saved the Maori language and culture from imminent extinction, but also strengthened the sense of self-identity among Maori children. Therefore, the development and implementation of educational programs based on the mother tongue in order to obtain language targets for the minority children in their school works are considered necessary, and at the same time, may help retain the mother tongue stably. However, the contribution of educational system is not reported sufficient; it is required that education systems should work in collaboration with minority language communities to implement their needs. In this matter, Cenzo (2009, p. 11) asserted:

Education has an important role in the protection and development of minority languages but the use of these languages in education may not be enough for their survival.

Cenoz’s (2009) statement is supported by DeCapua and Wintergerst (2009), who argued that minority language maintenance may meet some difficulties when there is little community support without a bilingual education program in place. Thus, inclusion of minority languages as a medium of instruction in the education system may offer minority children not only the best opportunity to develop two languages (their mother tongue and the dominant language of the mainstream society), but also may make it easier for them to maintain their mother tongue and strengthen their sense of ethnic identity.

Summary

Motivations are perceived as the key components which manifest attitudes of minority people toward learning or using a language. Good attitudes toward the mother tongue are believed to support language maintenance and group identity. Positive attitudes to the dominant language are usually for economic benefits or social recognition in the society (Baker, 1992; Gardner & Lambert, 1972; Tse, 1998a). Education is considered as a crucial means to promote language competency. Research has shown that bilingual education supports and develops bilingual skills for minority people (Baker, 2006; Cummins & Swain, 1986; García, 2009; Skutnabb-Kangas, 1988, 1990).

Attitudes of the minority people toward the mother tongue reflect their desire or motivation for maintaining their language and cultural identity (Baker, 1992). The regular use of the mother tongue within the family and in different domains of the community is considered as an essential factor to maintain the language, which helps minority people to pass their native language and culture to younger generations (Fishman, 1964, 1965; García, 2009). Additionally, regular use of the mother tongue among minority people is beneficial in retaining their language and cultural identity. The role of family (grandparents and parents) is also emphasised for transmitting and maintaining the language because family can promote language learning. This enhances better relationships among generations through better understandings of their cultural values.

Integrative and instrumental motivations are two major components of motivations, which reflect attitudes of minority language people toward bilingualism (Gardner & Lambert, 1972). The instrumental orientation is a motivation to achieve the skills or

knowledge of the dominant language for social advantages such as economic benefits or social advancement whereas the integrative motivation is the desire to promote native language learning as a tool for maintaining their cultural identity and integrating their community. However, attitudes toward bilingualism are often affected by the social milieu, which is also related to motivations (Gardner, 1979; Hidalgo, 1986). For example, in a bilingual environment, the dominant language is seen as the language of prestige, opening up opportunities such as getting a good job, accessing to mass media or economic benefits. Therefore, minority people are motivated to learn this language as individual or collective goals in the society because it helps them to survive in the wider society. This often has strong impacts on their attitudes toward bilingualism as an external pressure which causes negative influences on learning and maintaining the mother tongue.

However, the use of the mother tongue in formal education or bilingual education is considered as a crucial means to help minority people maintain their language and culture and promote proficiency in the dominant language (Brisk, 2006; García, 2009; Skutnabb-Kangas, 1988). The exposure to the minority language and culture in schooling not only increases the cultural identity and self-esteem of the minority children but also facilitates them to attain the skills of both languages (Baker, 2006; Cummins & Swain, 1986; Wen-Li, 2010). Thus, not having the mother tongue in education can hinder maintenance of the mother tongue and culture, and impose difficulties to minority people at school (Baker, 2006; Nieto, 2000; Snow, 1990; Tse, 1998b, 2000). Therefore, bilingual education plays an important role in developing the language skills for the minority children in bilingual environment and may make them

bilingual speakers, which may form more positive attitudes toward bilingualism, especially attitudes toward their mother tongue.

CHAPTER 3

METHODOLOGY

3.1. Introduction

This study explores the attitudes of Jarainese people, an indigenous group within the context of Vietnam, toward the use of their native language in Vietnam's educational setting, and toward language maintenance as a means of preserving traditional and cultural values. To achieve the purposes of the study, a case study of Jarainese people, was undertaken. This case study employed a combination of quantitative and qualitative methods by which the data were collected. Using only a quantitative approach would not have adequately ensured the meaningful depth of understanding nor the perspectives of the phenomenon studied in the data collected (Creswell, 2009; Tashakkori & Teddlie, 1998). Therefore, a qualitative approach was added to provide more detailed and richer descriptions and perspectives of the attitudes of the participants (Creswell, 2007; Tashakkori & Teddlie, 1998).

The research questions, as stated in Chapter 1, that informed both the quantitative and qualitative components of this study were: (1) what are the Jarainese people's views towards the use of Vietnamese and Jarainese, and how do they self-rate their oral abilities in these two languages?; (2) what attitudes do the Jarainese people hold towards the use of Jarainese in the education setting?; (3) what are the attitudes of the Jarainese people towards bilingualism and the maintenance of their native language?; (4) what do the Jarainese people want to see enacted by the government in education, based on their attitudes to support a bilingual education program? and (5) what are the

implications and suggestions to establishing a bilingual education program for the Jarainese students?

This chapter presents the rationale for the study, details the design of the wider study, and explains the selection procedures used to sample the population targeted in the study, the research instruments implemented, and procedures followed in data collection. It also presents the procedures followed to protect the privacy of the participants.

3.2. Pilot Study

The aim of the pilot study was to test the approaches and planned methods of the investigation, and to identify emerging concerns (if any) about the research instruments that may have needed to be addressed prior to the collection of survey data on which conclusions about the research questions will be derived. According to Payne and Williams (2011), a pilot study is part of the process of formulating research methods before a researcher begins large scale data collection. Thus, the pilot study provides the researcher not only with additional knowledge leading to an improved research project and the opportunity to practice the data collection, but also gives the researcher specific ideas about approaches, methods, and data that may not have been foreseen prior to conducting the main study (Burns, 1994; Fink & Kosecoff, 1985; Payne & Williams, 2011).

As Creswell (2009), and Tashakkori and Teddlie (1998) explain, it is important to examine research questions within the specific field context and with regard to the particular groups who will be involved as participants. The pilot work conducted as part

of this thesis was used to support the development of procedures that could be used in such specific field contexts.

The pilot study conducted as part of this work was used to check the research procedures, the correct operation of instruments and to support background information (see discussions in Chapter 1) on the appropriateness of the data that will be collected in the research in answering the research questions: for example, if the responses of participants in the pilot work were not as expected and varied from those related to the research questions, then the pilot work would allow the questionnaire to be modified to better access relevant data.

In December 2010, a pilot study was conducted in Pleiku city centre of Gia Lai province, Vietnam. Participants were Jarainese people who were acquainted with the researcher, including some colleagues, families and friends in Pleiku city of Gia Lai province, Vietnam. These participants were invited based on their potential willingness to help the researcher, but this relationship should have also facilitated deeper discussions between the pilot participants and the researcher about the question items in the research instruments. Participants from the pilot study were not included in the main study. Participants were from different age ranges to mirror the planned age ranges of participants in the main research; including 6 students from 13 to 16 years of age, and 5 adults from 39 to 42 years of age. The participants were asked to answer questionnaires items related to their attitudes toward language use, bilingualism, and the maintenance of their mother tongue. Additionally, an individual interview with one adult (39 years of age) was conducted on Saturday, December 18th in his house in Pleiku city in order for the researcher to practice the interview procedures.

During the pilot work, the researcher took the opportunity to discuss with the participants the questions in the survey and the interview. The participants were not assisted during the pilot study, because the researcher needed to be able to identify those questions which were confusing or ambiguous, and so evaluate the usefulness of the research instruments. This trial provided an opportunity to address needed alterations or clarifications as appropriate.

After the pilot, some adjustments were made to the question items to make them clearer for the respondents, and so increase the validity of the research data. For example, in the questionnaire, Question 8: “Education (schooling): (options: *primary, junior secondary, senior secondary, university, and postgraduate or above*)” was edited to “Education Level (Please tick the highest qualification you have): *primary, secondary, high, university, and postgraduate or above*”. Question 18: “Self-rated language proficiency at this time (options: *fair, average and poor*)” was adjusted to “Self-rated language proficiency at this time (options: *good, average and poor*)”. In the interview questions, Question 4: “What language is used as the language of instruction in the school, Vietnamese or Jarainese?” was changed to “What advantages and disadvantages do Jarainese students meet when Vietnamese is used as a language of instruction at school?” The pilot work thus reduced the potential for there to be errors in the instruments and gave the researcher a chance to practice procedures for administering the instruments. The questionnaire and interview questions were then ready for the main data collection work.

3.3. Design of the Study

The case study approach can accommodate a variety of disciplinary perspectives, along with differing philosophical perspectives on the nature of the research itself (Merriam, 1990). The case study reported in this thesis used quantitative and qualitative methods as a means to offset the weaknesses inherent within one method with the strengths of the other (Creswell, 2009). At the same time, the combination between quantitative and qualitative data can offer rich interpretations of the phenomenon under investigation. In the current research, the quantitative data offered the ability to apply inferential statistics in order to generalise findings to a population. Additionally, the qualitative data incorporated an interview process in order to develop detailed views of the meaning of the phenomenon under investigation (Creswell, 2007).

The aim of using survey methods as a quantitative approach in this study was to gain information about the views and attitudes of the Jarainese people toward the use of languages (Vietnamese and Jarainese), bilingualism, and maintenance of their Jarainese language. As Babbie (2008), Fink and Kosecoff (1985), and Creswell (2009) explain, survey method provides a quantitative description of trends, attitudes, or perspectives of a population by studying a sample of the population. They argue that this approach allows the researcher to generalize perspectives and attitudes of the participants to a population so that inferences can be made about trends in perspectives and attitudes. Specifically, in this study a survey questionnaire was developed to examine views and attitudes of the participants regarding the use of languages in specific domains (such as at home, in the wider society, and in education settings), the potential usefulness of bilingualism (particularly in educational settings) and the maintenance of the mother tongue. Additionally, the survey provided the opportunity to compare the views and

attitudes of adults versus children, and allowed an examination of the relationships among language use, language maintenance and bilingualism, as well as attitudes toward languages under question (i.e., Jarainese and Vietnamese).

Whilst a quantitative approach was considered useful in providing the spread of views about language use and attitudes toward languages relating to the literature review, a qualitative method was used in order to gather in-depth information to broaden the understanding of the attitudes of the Jarainese people toward the two languages. The qualitative approach enabled the researcher to conduct an in-depth inquiry into the experiences and perspectives of parents, grandparents and young people in the Jarainese community. In this approach, semi-structured interview questions was designed to elicit discussion by the participants of their attitudes regarding language use, bilingualism, use of language in educational setting, and language maintenance.

Theorists such as Creswell (2007), Denzin and Lincoln (2000), Scott and Morrison (2006), and Babbie (2008) explain that a qualitative method can assist researchers to build a detailed understanding of issues, provide a general picture of categories, analyze data through themes, report respondents' detailed views, and conduct inductive processes in a natural setting. In this study, therefore, qualitative processes provided a range of perspectives and perceptions of the respondents from their practical experiences through the interviews. Specifically, the detailed description from the parents' narratives and the voices of the children along key themes derived in respect of the research areas, in order to supplement and support the quantitative results. This combination of the qualitative interpretations to the quantitative analyses provided the researcher with detailed viewpoints and perceptions of the Jarainese community toward Vietnamese – Jarainese bilingualism.

3.4. Research Site

This research was undertaken in Gia Lai province of Vietnam. Gia Lai has an area of 15,536.9 km², consisting of 12 districts, two towns (An Khe and Ayunpa) and a city (Pleiku)⁵ (see Figure 2 in Chapter 1). Pleiku city, Ia Grai and Chu Pah districts were selected to conduct this study. This selection was based upon the need for locations with a high concentration of the Jarainese people. These specific areas in Gia Lai province were selected based on the results of the 2009 Vietnam Population and Housing Census published in 2010 (National-Census, 2010). In addition, the research sites represented a range of levels of social and economic status of the participants. This meant that differences between urban people and rural people in accessing infrastructure, social-economic status and living standards could be considered in the research through a comparison of the respondents' demographics (for example, urban versus rural).

Pleiku city is a political, economic and cultural centre of Gia Lai province where residents experience advantages in living conditions and have access to urban culture and resources. Pleiku city has a population of 208,634 with the Jarainese people being accounted for 15% of the total population (National-Census, 2010). Chu Pah and Ia Grai are relatively poor districts in Gia Lai with more limited economical conditions, and are relatively underdeveloped. Farming is the major income resource for the peoples. Chu Pah has a population of 67,315 from which 40% are Jarainese people. Ia Grai has about 88,613 residents and Jarainese people are estimated over 50% of the population (National-Census, 2010).

⁵ Source: Statistical Department of Gia Lai province, 2009

Secondary schools were the focus of the research on children. Although the proportion of the Jarainese students in primary schools in these targeted locations was larger than in secondary schools, the general language competence and proficiency in Vietnamese of these Jarainese primary students would not be high enough for the purposes of this study, given that both interviews and questionnaires were conducted in Vietnamese (the researcher's own language – see final paragraph of the next sub-section which provides a rationale for the use of Vietnamese in this research). Furthermore, although Jarainese students in high school would be expected to be competent in Vietnamese, the proportion of Jarainese students in these schools was quite low. Therefore, mainstream secondary schools were selected as they provided a reasonable number of children from a Jarainese background who were competent Vietnamese speakers and readers. The schools included were those willing to participate in the research that had the largest proportion of the Jarainese students. Accordingly, these Jarainese students' parents and grandparents who live in the villages nearby the schools were also invited to participate voluntarily in this study.

Secondary school names are replaced by arbitrary alphabet letters to avoid publicity of the participants. School A is located in Pleiku city, 9km from the city centre. It has 229 Jarainese students (38.29%) from the total of 598 students (statistics were based on the 2011 report of principals). This school is surrounded by two Jarainese villages. School B is also in Pleiku city, 12km from the city centre with 257 Jarainese students (46.72%) from the total of 550. There are two Jarainese villages near this school. School C is in Chu Pah district, 43km from Pleiku city centre. This school has 276 students in total with 273 Jarainese students accounting for 99.91% of the school population. This school is surrounded by three Jarainese villages. The last school (School D) was chosen

from Ia Grai district with 476 Jarainese students comprising 92.97% of the total population of the school (512). This school is about 25km from Pleiku city centre and there are three Jarainese villages near this school.

3.5. Recruiting Process of Participants

Recruitment of participants was based on the following criteria. Firstly, students were those Jarainese students in years 6 – 9 (i.e., the secondary school years) in the area targeted. Secondly, adults were those Jarainese parents or grandparents who were recruited due to their child or grandchild been involved in the study. Thirdly, participants were selected only if they had completed, at least, primary school (i.e., five years of schooling) in order to ensure that they were literate in Vietnamese, and hence could complete the questionnaires, and could converse in Vietnamese well enough to be able to take part in the interviews. All participants were invited to participate voluntarily in the survey, and they were also invited to take part in the interviews. The invitation procedures were based on information provided by the class teachers and the Chair or Vice-chair of the Parental Union in the targeted schools in order to ensure appropriate recruitment the participants based on the criteria above. All participants from whom appropriate consent to take part were included in the questionnaire and those who attended interview sessions took part in interviews.

Thus, participants in this study were indigenous Jarainese including grandparents, parents and students/children in the locations targeted. This wide range of participants allowed the researcher to gather the experiences and opinions of multiple generations within the Jarainese community. All participants were native speakers of Jarainese, with Vietnamese being their second language. Vietnamese was the dominant language used

in formal and official situations, in public, and education. Participants reported that they used Jarainese as their native language in informal occasions such as interactions at home or cultural events in their community. All participants had completed primary school, and had learned all the content subjects in Vietnamese at school, since Vietnamese was the language of instruction. All participants could speak both Jarainese and Vietnamese relatively fluently.

Although participants spoke both Vietnamese and Jarainese fluently, the selection of the language (Vietnamese or Jarainese) to conduct the research was carefully considered. Firstly, the researcher could speak some words in Jarainese, but his language was limited. If Jarainese had been selected, there would have been a requirement for an interpreter/translator. Not only would this be costly, but more importantly, the collected data would be dependent upon the interpreter's work. More significantly, in practice, few Jarainese people acquire literacy abilities in Jarainese, as explained in more detail in Chapter 1, making it almost impossible for many of them to complete the questionnaire part of the research. Hence, it was decided to employ Vietnamese to carry out the investigation.

3.6. Instruments

To access the data for this study, a survey questionnaire was developed (see Appendices D1 & G1), and the questions for interviews were formulated (see Appendices F1 & H1). This allowed an exploration of the views and attitudes of a large group of the Jarainese people. These were supplemented by qualitative interviews that probed for more in-depth and specific information about the perspectives and perceptions of both the Jarainese parents and students.

Questionnaire items were adapted from Gardner and Lambert (1972), Gardner and Smythe (1981), Gardner (1985), Dornyei (1990), and Deci and Ryan (1985) aimed to investigate the participants' attitudes toward language. Modifications and reconstruction of question items were also conducted as necessary. For example, an item addressing and scaling attitudes toward ethnic minority identity in its original form read as "The ethnic minority heritage is an important part of our minority culture" (Source: adapted from Gardner & Lambert, 1972). It was modified to read "The culture of Jarainese is an important part of our Vietnamese culture." Similarly, the item from Dornyei (1990) and Gardner (1985) on attitudes toward learning English scale read: "I think we should spend more time in school learning English." This was modified to: "I think we should spend more time learning Jarainese" and "I think we should spend more time learning Vietnamese." These changes made the questions more appropriate for the research context.

The questionnaires (see Appendices D1 & G1) comprised 40 questions, grouped into three parts covering the following topics. Part one was the first category which was used to elicit descriptive information from the respondents such as age, gender, living area, level of education, and occupation. In this category, the examination of the respondents' language use related to their behaviour inside and outside their community, and statements of self-rated language proficiency were sought. The question items relating to background data and demographic information, and those focussing on language use related behaviour and competence, employed multiple-choice answers. The second part comprised multiple-choice and yes/no questions. In this part, the survey explored the respondents' opinions about the use of their mother tongue in education settings and bilingual instructions. The final part of the questionnaire incorporated a Likert scale

(along an agree-disagree scale) to solicit the respondents' opinions and attitudes about the use of the two languages, Jarainese and Vietnamese, in education and social life, and their perspectives about language maintenance.

The second instrument for this study incorporated qualitative interviews through semi-structured questions. The goal of the qualitative interviewing was to elicit the topic or theme from the respondents through guided conversations (Warren, 2002). The interview questions (see Appendices F1 & H1) consisted of a series of semi-structured but still open-ended questions designed to probe the respondents' perceptions of Jarainese and Vietnamese languages and their relationship to their own culture, their overall attitudes toward the use of Vietnamese and Jarainese languages, and problems the participants felt should be considered in maintaining the mother tongue. Twelve questions were developed in order to examine categories related to the research purposes and questions. These were also adapted from Gardner and Smythe (1981), Gardner (1985), and Dornyei (1990). Modifications and changes were implemented as necessary, for instance, a question asking "What language do you speak to your children?" (Source: Gardner, 1985) was modified to "What language do you speak with your child(ren)/ grandchild(ren)?" As another example, the question asking "How important is it for you to learn English?" (Source: Gardner & Smythe, 1981) was modified to "How important is it for you and your child(ren)/ grandchild(ren) to learn Vietnamese?" To collate feedback from a range of different respondents, qualitative interviews with parents were carried out individually to minimize any external influence or bias in their responses, whereas students were invited to participate in focus groups in order to increase their self-confidence in discussions during interviews.

3.7. Data Collection

The researcher received assistance and supports from principals, class teachers, the Chair, and the Vice-Chair of Parental Union of the participant schools in identifying and contacting the participants. Permission and support of the Principals of the schools in the research sites were essential first steps in entering the field. After the principals agreed, the personal information of the students including the students' name, age, gender, address (village location), and their parental information were provided by the class teachers. This information allowed the researcher to access the students and the parents. In addition, the Chair or Vice-chair of the Parental Unions of these schools played an important role in helping the researcher to approach the parents in the research sites based on the parental information provided.

In the first four weeks, the researcher approached the students of two schools (school A and B) in Pleiku city and was given lists naming prospective participants by the class teachers so he could arrange a meeting time. On 3 May, 2011, the researcher met the first group of 24 Jarainese students in the morning and another group of 28 students in the afternoon at school A. At this meeting, the researcher explained the purpose of the study, informed students their participation would be voluntary, and explained the consent procedures. The information sheets and the consent forms were distributed and further meetings arranged for the return of the signed consent forms. Once the consent forms were returned, the researcher delivered the questionnaires to the students. These were coded in accordance with the consent forms to ensure confidentiality of the participants' personal information. The code numbers were used on the back covers of the consent forms and questionnaires so that the researcher was the only person who could recognize the students.

After the delivery of the instructions on how to respond to the questionnaires, the researcher invited voluntary participants to the focus group interview. At the same time, he arranged the time and date when the group interview was to be conducted. The participants had four or five days to complete the questionnaires at home which were to be returned directly to the researcher or the participants' class teachers. These procedures were applied repeatedly in the period of data collection at four schools.

All focus group interviews with students lasted estimated between 45 and 55 minutes and had from 5 to 7 students in each group. The researcher worked to encourage the respondents to feel comfortable enough to freely express their thoughts and perspectives in all the interviews. The interviews took place out of classes, in the school building, and usually in a quiet classroom.

The collection of data from the students was conducted in two stages. The first stage took place from 2 May to 28 May, 2011 and the second one from 15 August to 24 September 2011. In the stages, 180 questionnaires were distributed to the students, from which 173 were returned; a response rate of 96.11%. Twenty-nine students from the target schools agreed to take part in the group interviews. Five groups of interviews were conducted successfully, one in school A, two in school B, one in school C and the last one in school D.

The survey of the adult participants (parents and grandparents) was conducted from 2 June to 14 August 2011. This took more time due to the parents who live in their own village having no recorded addresses making it difficult for the researcher to access participants. To facilitate the search for their whereabouts the Chair or Vice-chair of Parental Union of the schools were helpful by directly contacting the parents in their

areas. The researcher followed the guidance of the Parental Unions, walked from house to house, and finally reached the parental participants for data collection purposes.

While visiting a house and meeting potential participants, the researcher distributed the information sheet and consent forms. If a participant agreed to take part in the study, the consent form was signed and returned directly to the researcher, and they were given the questionnaire. A code system was used to maintain anonymity of the participants. A letter of acceptance of an interview (see Appendix E1) was also enclosed with the questionnaire, in case the participant agreed to take part in an interview. If participants were willing to be interviewed, they were to leave their names, phone numbers and the village site where they lived so they could be contacted. These questionnaires were collected from their home in the village by the researcher after one week.

After 11 weeks, 172 out of 180 questionnaires distributed among the Jarainese adults from the research sites were collected; a response rate of 95.55%. Twenty-three Jarainese adults (mainly parents) agreed to take part in an interview and returned the letter of acceptance. However, after contacting all the potential interviewees (N=23) to schedule an interview, only 15 parents agreed to be interviewed. The remainder indicated that they did not have time for the interview.

When the researcher turned up for the scheduled interviews, two more did not show up. This left 13 parents (including six parents in Pleiku city, 4 parents in Ia Grai district and 3 others in Chu Pah district) who were interviewed. Individual interviews lasted between 45 and 50 minutes. The interviews were held in various locations, depending upon the desire of the respondents; some interviews were held at the respondents' house

in their villages, some were held in their offices and some others were held in classrooms at their children's school.

In all, the data collection was conducted in twenty-one weeks between May and October, 2011. During interviews, the researcher did his best to take a nonjudgmental, sensitive, and respectful stance to all participants throughout the study. The researcher also ensured that all collected data would be used with the highest confidentiality for the purposes of the study.

3.8. Data Analyses

Data analyses were conducted based on the research questions, the whole data achieved from the questionnaires, and qualitative interviews that were integrated into the main categories for analyzing. These results are presented separately in three Chapters, Chapter 4 presents the findings from the survey, Chapter 5 reveals findings of parent interviews, and Chapter 6 addresses the findings of focus groups of students. The combination of both quantitative and qualitative findings is discussed in Chapter 7 in order to draw conclusions.

For the survey, results from the questionnaire data were coded and entered into the statistics software package SPSS. This allowed the production of descriptive statistics (such as frequency of responses) and inferential analyses (relationships between types of respondents and frequency of responses) based on a consideration of the research questions. Findings are reported in Chapter 4.

For the qualitative interviews, data analysis was done manually and thematically. Each interview was examined as an individual case to identify key themes and then all the

cases were looked at collectively to find patterns across the cases. The following sections provide more detailed information about the process of qualitative data analyses.

3.8.1. Transcription

Each interview was digitally recorded for data analyses. After each interview, the recorded content was listened to verify if it was successfully recorded. After completing a few interviews, each of the interviews was listened to again and the notes recorded following each interview were read in order to facilitate comparisons with other cases while coding the data (see more details in the section below). When all the interviews were completed, the transcription of the contents from the recordings was conducted. The transcriptions were written in Vietnamese because it was the language of the interviews. A Vietnamese research assistant was asked to listen to the recordings and review the transcriptions to ensure accuracy of transcriptions. Only minor changes in some phrases which did not influence the meaning of the content were made, suggesting that there was a high level of agreement with the original transcriptions.

3.8.2. Coding Qualitative Data

The participants' responses in the interviews were transcribed and reviewed thoroughly. The researcher decided to translate one of the transcriptions into English and worked with his colleagues at University of Canterbury to identify the emerging themes. A few comments on these themes were discussed in order to identify the key themes/topics to find patterns for the coding and analysis process. Based on these comments, the coding process for the transcriptions of the data was determined. All transcription contents were coded into the main categories derived from the research questions. The main

categories were related to the data about the perspectives and attitudes regarding language use, bilingualism, instructional language in educational settings, and language maintenance. Using data obtained from the parents' interviews, each of the main categories was coded and analysed based upon the four research questions. Interview questions #1 to #3 (Appendix F1) were related to the first research question; that is, "What are Jarainese people's views towards the use of Vietnamese and Jarainese?" Interview questions #4 to #7 referred to the second research question, asking "What attitudes do Jarainese people hold towards the use of Jarainese in the education setting?" Interview questions #8 to #11 referred to the third research question, "What are attitudes of Jarainese people towards bilingualism and the maintenance of their native language?" The final research question, "What do Jarainese people want to see enacted by the government in education based on their attitudes to support a bilingual education program?" was analysed from data obtained through interview questions #4 to #12 (Appendix F1).

This process used the open coding method analysing a whole sentence or paragraph and writing concepts down in the margins of the papers which transcribed the contents from the interviews (see Strauss & Corbin, 1990). At first, the transcribed contents from the data were read and ideas highlighting the research questions were found. Then each case was re-read and the ideas were highlighted and written down as summarizing codes. Afterward, each case was compared by reading the codes in the margins, allowing similarities or differences between them to be determined. Coded data were then clustered, and the themes across cases discovered. While exploring these themes, some examples from the transcribed data were marked for illustrating each theme.

These were translated into English for quotation purposes. This procedure was applied to the whole qualitative data.

Data analysis for students' focus groups followed the same procedure as the parents' interview data. However, in each focus group, there were some similar ideas that emerged through discussion. These responses were coded into the same categories by comparing the individual code to the collective code, and then examined across the groups. This process enabled the researcher to reach common themes across the focus groups. The findings from the students' focus groups are presented under thematic findings in Chapter 6 and the findings from individual parental interviews can be found under the narratives as mentioned in the section below.

3.8.3. Creating Narratives

Based on the data analysis for each specific case, a decision was made to report the narratives in a way that would reflect similarities and differences in points of view. According to Patton (2002, p. 115), personal narratives reveal cultural and social patterns through the lens of individual experiences. This places emphasis on understanding experiences and perceptions. When the qualitative data were examined, a number of clusters of opinion were identified. Initially it seemed that all the adults who participated in this study seemed to share roughly similar attitudes regarding language use and bilingualism, and similar views about which language should be used for school instruction, and about the value of maintaining the native language. They also discussed some of the challenges they faced and revealed their desires of maintaining and learning Jarainese.

However, while the interview contents were re-read, some subtle differences were found among the parents in their attitudes regarding the use of the two languages within their community and in educational settings, their understanding about language maintenance, and, most importantly, their desires about what should be done. Three broad groups emerged.

Hence, the parents were clustered into three groups according to the similarity of their views and attitudes. This clustering allowed the development of narratives that provided an in-depth qualitative portrait of each group. These formed the narratives. In each narrative, one of the respondents from each group was selected as a typical representative of the group to build the narrative. These composite role narratives are used to report the findings. In detailed instances where the backgrounds or perspectives of the people in the group differed, an explanation of the differences is given. Where the perspectives, experiences or opinions reported by the respondents in the group converge, the views are reported through the narrative of the selected representative.

3.9. Ethical Consideration

In acquiring the data for this study, it was important to protect the rights of the participants. Ethical considerations were followed in accordance with the regulations established by the University of Canterbury. A completed application for ethical approval was submitted to the Educational Research Human Ethics Committee (ERHEC) of the University of Canterbury and a letter of approval for this study was issued on November 10, 2010 (see Appendix A). Accordingly, the recommendation letter of the Director of the University in Gia Lai, Vietnam (see Appendix B1) was issued recommending the researcher to the principals of the participant schools in

research areas. The principals of these schools accepted this recommendation and allowed the researcher to go through for the data collection (see Appendices C, C1 to C5).

Each participant received a letter describing the research and requesting their voluntary participation (Information Sheet and Consent Form). The respondents who agreed to participate in this study voluntarily were recruited. Adults returned the signed consent forms to the researcher directly while students could return the forms to their teachers or the researcher. The researcher ensured that interaction with the respondents was in an understanding and respectful manner. Data collection was treated confidentially.

CHAPTER 4

FINDINGS FROM THE SURVEY

4.1. Introduction

This chapter presents the quantitative findings of a survey using questionnaires distributed to parents (including parents and grandparents) (N=172) as well as students/children (N=173) participated in this study (see chapter 3 for details). The findings are to address the research questions and objectives of this study aiming at presenting attitudes and perspectives of the Jarainese people toward language use, the use of the mother tongue in Vietnam's education setting, bilingualism, and the maintenance of Jarainese. Further, the chapter seeks to evaluate the differences of the attitudes evident among the adults/ parents and children participated in this study. It also attempts to examine the relationships between the attitudes and a few independent factors relating to personal backgrounds of the respondents. The findings in this chapter accompanied with the qualitative findings of Chapter 5 and 6 will be discussed more in depth in Chapter 7.

In the first part of the chapter, demographic information of respondents will be presented followed by descriptive statistics of the findings to provide a basis to compare the respondents' views. The final section of the chapter interprets the findings in regards to attitudes toward bilingualism.

4.2. Demographic Information

The questionnaires used for this survey study started with questions about demographic

information of the participants including their sex, age, living areas, levels of education, and occupation (see Appendices D1 and G1). The demographic information was then used as variables for further analysis, which examined the relationships between language attitudes and those variables.

4.2.1. Demographic Information of Children

The children (N=173) participated in the study from the schools within the area that this study was conducted indicated a slightly higher number of female participants with 54.9% female and 45.1% male (see Table 1).

Table 1: Demographics of Children

			N	%	Total (N)
Sex		Male	78	45.1	173
		Female	95	54.9	
Age		12-14 ages	99	57.2	173
		15-17 ages	74	42.8	
Living Areas		Urban Area	85	49.1	173
		Rural Area	88	50.9	
Parents' Occupation	Father	Labour Job	110	63.9	173
		Skilled Job	63	36.1	
	Mother	Labour Job	128	75.0	173
		Skilled Job	45	25.0	
Parents' Education Level	Father	Less Educated	59	34.1	173
		More Educated	114	65.9	
	Mother	Less Educated	119	68.8	173
		More Educated	54	31.2	

These participants were 49.1% children from urban areas and 50.9% other children from rural areas. Table 1 presents the children's age ranged from 12 to 17 years old and their average age of 14.27 years of age when participated in this study. The children were grouped into two age groups (i.e., 12-14 years of age and (57.2%) and 15-17 years of age (42.8%)) to provide a basis for comparing attitudes of the participants.

Parents' occupations were grouped into labour jobs (e.g., farmers or workers) and skilled jobs (e.g., teachers or government employees). As indicated in Table 1, 63.9% the fathers' job and 75% the mothers' were related to labour jobs whereas the category of skilled jobs was quite lower (36.1% and 25% respectively). The differences of the parents' education levels also showed that 65.9% of fathers were educated with more than five years of schooling compared to 68.8% of the mothers completed only primary school levels (see Table 1).

4.2.2. Demographic Information of Parents

The data from the questionnaires of the parents (including parents and grandparents) (N=172) indicated that 55.2% male and 44.9% female took part in this study (see Table 2). As disclosed in Table 2, 49.4% adult participants were from urban areas and 50.6% from rural areas. Their age ranged from 30 to 69 years and their average age was 46.12 years. The differences of ages were grouped into two categories: young adults (54.7% under 46 years of age) and older adults (45.3% over 45 years of age).

Their education levels revealed that 57% respondents completed primary school (called less educated) and 43% had more than five years of schooling (called more educated). Their occupations were divided into two categories: labour jobs (jobs that required no particular skills and qualifications such as farmers or workers) and skilled jobs

(occupations that required skills and qualifications such as teachers or government employees). As disclosed in Table 2, 66.3% parents' occupations were related to labour jobs whereas 33.7% had skilled jobs

Table 2: Demographics of Parents

		N	%	Total (N)
Sex	Male	95	55.2	172
	Female	77	44.8	
Age	Under Age 46	94	54.7	172
	Over Age 45	78	45.3	
Living Area	Urban Area	85	49.4	172
	Rural Area	87	50.6	
Occupation	Labour Job	114	66.3	172
	Skilled Job	58	33.7	
Education Level	Less Educated	98	57.0	172
	More Educated	74	43.0	

4.3. Describing and Comparing the Views from Findings

This section compares the differences of the views between the children and the parents based on the descriptive statistics presented in the previous section. First, findings regarding to the language use within home and outside the home environment from the responses are presented followed by the individuals' self-rating of their language abilities. Finally, the respondents' views on the usage of their native language in education settings are reported. The findings are presented under several headings and sub-headings, including the further examinations via Chi Square analysis.

4.3.1. Domains of Language Use

4.3.1.1. Communications within the Home Setting

The data from the questionnaires showed that Jarainese is used as the main language for communications between grandparents, parents and children at home. A majority of the Jarainese parents use Jarainese to communicate with each other in the village. However, most of the children use Vietnamese in communications between themselves in the home setting and use more Vietnamese out of home. The breakdown information is presented in Table 3.

Table 3: Language use in the family domain

	Jarainese		Both Jarainese & Vietnamese *		Total
	N	%	N	%	N
Children with grandparents	166	96%	7	4%	173
Grandparents with children	43	89.6%	5	10.4%	48
Children with parents	142	82.1%	31	17.9%	173
Parents with children	100	80.6%	24	19.4%	124
Children with children	67	38.7%	106	61.3%	173
Adults with their partner	165	95.9%	7	4.1%	172
Adults with adults	163	94.8%	9	5.2%	172

Note: () Vietnamese or both Jarainese and Vietnamese = Vietnamese*

As shown in Table 3, 96% of the children use Jarainese to talk with their grandparents while 82.1% talk with their parents in Jarainese. To interact with children at home, 89.6% of grandparents and 80.6% of parents talk in Jarainese. In terms of interactions among children, 61.3% of the children use Vietnamese while 38.7% used only Jarainese

to talk with other children. Conversely, 94.8% of parents and grandparents speak Jarainese with each others at home. The findings reflect that Jarainese is the main language used for communications between adults and children in the family. These results are suggesting that the children tend to speak Vietnamese between themselves but they mainly use Jarainese to interact with their grandparents and parents.

Table 4: Languages spoken between children and parents in different Living Areas

		Living Areas					
		Urban Areas		Rural Areas		Total	
		N	%	N	%	N	%
Children with children	Jarainese	25	29.4%	42	47.7%	67	38.7%
	Both Jarainese & Vietnamese*	60	70.6%	46	52.3%	106	61.3%
	Total	85	100.0%	88	100.0%	173	100.0%
Children with parents	Jarainese	62	72.9%	80	90.9%	142	82.1%
	Both Jarainese & Vietnamese*	23	27.1%	8	9.1%	31	17.9%
	Total	85	100.0%	88	100.0%	173	100.0%
Grandparents and parents with children	Jarainese	62	72.9%	81	93.1%	143	83.1%
	Both Jarainese & Vietnamese*	23	27.1%	6	6.9%	29	16.9%
	Total	85	100.0%	87	100.0%	172	100.0%

Note: () Vietnamese or both Jarainese and Vietnamese = Vietnamese*

A further analysis between the language use at home and demographic variables through Two-way Chi square analysis demonstrated that there is a relationship between living areas and language use at home with 70.6% of the children living in urban areas talk in Vietnamese with their siblings compared to 52.3% of children using Vietnamese living in rural areas. Children mostly speak Jarainese with their parents at home (90.9%

in rural areas and 72.9% in urban areas). The data from adult participants also revealed similar trends with 93.1% grandparents and parents in rural areas and 72.9% in urban areas interact in Jarainese with their children/ grandchildren at home. Significant differences were found in the language use between the two groups based on their living areas (i.e., urban and rural areas) and interactions of “children with children” ($X^2_{(1)} = 6.112, p = .013$), “children with parents” ($X^2_{(1)} = 9.492, p = .002$), and “adults (grandparents and parents) with children” ($X^2_{(1)} = 12.269, p = .000$). This finding reflects that Jarainese is retained in rural areas more. This is also suggestive that rural groups use Jarainese more whereas residents in urban area use Vietnamese more (see Table 4).

4.3.1.2. Communications in the Village

In response to the language use in the village, the data show that grandparents and parents mainly speak Jarainese whereas children tend to speak Vietnamese with 64.6% of grandparents and 63.7% of parents reported that they speak Jarainese in their villages while children reported to speak in Vietnamese more than Jarainese (53.8% and 46.2%, respectively). These findings reveal that children tend to speak Vietnamese in their village while grandparents and parents retain to speak their mother tongue (see Table 5 for details).

Table 5: Language use for communication in the villages

	Jarainese		Both Jarainese & Vietnamese*		Total
	N	%	N	%	N
Children	80	46.2%	93	53.8%	173
Parents	79	63.7%	45	36.3%	124
Grandparents	31	64.6%	17	35.4%	48

Note: (*) Vietnamese or both Jarainese and Vietnamese = Vietnamese

A further two-way Chi square analysis showed that parents' occupation is related to children's language use in the village, and that parents' occupation affects their language use in the village. The data show that the parents working with "skilled jobs" and their children used more Vietnamese in the village, whereas those with "labour jobs" and their children used more Jarainese (see Table 6 and 7).

Table 6: Children talk with people in the village based on Parents' Occupations

			Languages spoken to people in the village		
			Jarainese	Both Jarainese & Vietnamese*	Total
Father's Occupation	Labour Job	Number	58	52	110
		Father's occupation	52.7%	47.3%	100.0%
	Skilled Job	Number	22	41	63
		Father's occupation	34.9%	65.1%	100.0%
Total	Number		80	93	173
	Father's occupation		46.2%	53.8%	100.0%
Mother's Occupation	Labour Job	Number	65	63	128
		Mother's occupation	50.8%	49.2%	100.0%
	Skilled Job	Number	15	30	45
		Mother's occupation	33.3%	66.7%	100.0%
Total	Number		80	93	173
	Mother's occupation		46.2%	53.8%	100.0%

Note: (*) Vietnamese or both Jarainese and Vietnamese = Vietnamese

A large number of children (65.1%) whose fathers' occupations related to the skilled jobs category spoke Vietnamese. A similar trend was evident when mother's occupation was considered (66.7% of children reported to speak Vietnamese). Conversely, lesser number of children whose parents' occupations were related to the labour jobs category spoke Vietnamese (47.3% for fathers' occupation and 49.2% for mothers' occupation). Chi square analysis was conducted to find out if the difference was meaningful. The

results were significant ($X^2_{(1)} = 5.109$, $p = .024$ in father's occupation category and $X^2_{(1)} = 4.077$, $p = .043$ in mother's).

Again, 77.6% of parents whose occupation related to "skilled jobs" spoke Vietnamese comparing with 44.7% of parents with labour jobs. The difference between the two occupations categories was found statistically significant ($X^2_{(1)} = 16.820$, $p = .000$). Hence these results suggest that parents' occupations are a determining factor affecting the language choice spoken in the village. The findings demonstrated that parents with skilled jobs and their children tend to use Vietnamese in the village.

Table 7: Occupation Group * Parents talk with people in the village based on their occupations

			Languages spoken to people in the village		
			Jarainese	Both Jarainese & Vietnamese*	Total
Occupation Group	Labour	Number	63	51	114
	Job	Occupation Group	55.3%	44.7%	100.0%
	Skilled	Number	13	45	58
	Job	Occupation Group	22.4%	77.6%	100.0%
Total		Number	76	96	172
		Occupation Group	44.2%	55.8%	100.0%

Note: (*) Vietnamese or both Jarainese and Vietnamese = Vietnamese

4.3.1.3. Communications outside the Village

The Jarainese language is a minority language which is not used for communications in the mainstream society. As disclosed in Table 8, the vast majority of respondents (over 91.7%) reported that they used Vietnamese outside their village. This indicates that all the Jarainese people use Vietnamese to interact with others in the mainstream society.

Table 8: Language use for communications outside the village

	Jarainese		Both Jarainese & Vietnamese*		Total
	N	%	N	%	N
Children	0	0%	173	100%	172
Parents	2	1.6%	122	98.4%	124
Grandparents	4	8.3%	44	91.7%	48

Note: () Vietnamese or both Jarainese and Vietnamese = Vietnamese*

4.3.1.4. Preferred Language for Communications

As reported in the previous sections, the grandparents and parents participated in the current study retained the use of Jarainese whereas the children tended to speak Vietnamese children mostly (80.9%) preferred to speak Vietnamese while their grandparents (79.2%) preferred to speak Jarainese. Additionally, 55.6% of parents preferred to speak Jarainese compared with 44.4% who preferred to speak Vietnamese (see Table 9). The data reveal that children tend to use more Vietnamese while grandparents and parents retain their own mother tongue.

Table 9: Preferred Language for communications

	Jarainese		Both Jarainese & Vietnamese*		Total
	N	%	N	%	N
Children	33	19.1%	140	80.9%	173
Parents	69	55.6%	55	44.4%	124
Grandparents	38	79.2%	10	20.8%	48

Note: () Vietnamese or both Jarainese and Vietnamese = Vietnamese*

Summary

The data related to language use show that the grandparents and parents participated in this study tend to speak their mother tongue with the family members and others in the village. While the children tend to speak Vietnamese when interacting with each other, they mainly speak Jarainese with their grandparents and parents with over 90% of children and grandparents speak Jarainese to each other at home and only 19.4% of children and parents talk with each other in Vietnamese. However, children mostly (60%) tend to speak Vietnamese in the home setting when interacting with each other. Additionally, over 53% of children seem to speak Vietnamese in the village with more than 80% of children reported that they prefer to speak Vietnamese at all times. In contrast, 35% of grandparents and 36.3% of parents speak Vietnamese in their village, whereas 20.8% of grandparents and 44.4% of parents reported they prefer to speak Vietnamese.

These results indicate that the children tend to speak Vietnamese more. However, parents and grandparents tend to maintain their mother tongue both at home and in their village. Considering the impact of the living areas on the usage of the language, a two-way Chi square analysis revealed that there is a positive relationship between living areas and the language being spoken at home, and that parent's occupation and adults' occupations (parents) are also positively associated with the language they speak in the village. The results are suggestive that the rural groups speak more Jarainese whereas the urban groups speak more Vietnamese, and that parents with skilled jobs along with their children speak Vietnamese more.

4.3.2. Self-Rating of Language Ability

4.3.2.1. Self-rating Proficiency in Two Languages

The data show that both parents and children retain Jarainese in oral ability, whereas their competence in Vietnamese is limited. However, the children seem to be more proficient in Vietnamese than the parents. The results of self-rating proficiency in Vietnamese indicated that 39.9% of children and 25% of parents reported that they were good in Vietnamese comparing with 60.1% of children and 53.5% of parents ranked average (see Table 10). Additionally, 21.5% of parents reported that their Vietnamese ability was poor whereas no children indicated this. This reflects that children were mostly more proficient in Vietnamese than the parents were.

Table 10: Self-rated proficiency in Vietnamese

		Good	Average	Poor	Total
Children	%	39.9%	60.1%	0%	100.0%
	N	69	104	0	173
Parents	%	25.0%	53.5%	21.5%	100.0%
	N	43	92	37	172

In contrast, 72.1% of parents and 56.6% of children reported that their oral ability in Jarainese was good comparing with 27.9% of parents and 43.4% of children who ranked themselves average (see table 11). This indicates that the Jarainese people maintain their mother tongue in oral ability.

Although both parents and children self-rated themselves as proficient in Jarainese oral ability, their literacy competence in Jarainese was very low. As illustrated in Table 12,

34.1% of children and 27.9% of parents reported that they were not literate in Jarainese. Only 33.5% of children and 25% of parents considered themselves literate in Jarainese whilst 32.4% of children and 45% of parents to be “a little” literate in Jarainese. The data indicate that while most of the Jarainese parents and children retain their oral proficiency in Jarainese, they are not literate in their mother tongue. These results are concerning because they imply that Jarainese people face difficulties to maintain their mother tongue.

Table 11: Self-rated proficiency in Jarainese

		Good	Average	Poor	Total
Children	%	56.6%	43.4%	0%	100.0%
	N	98	75	0	173
Parents	%	72.1%	27.9%	0%	100.0%
	N	124	48	0	172

Table 12: Self-rated Literacy in Jarainese

		Can you write or read Jarainese script now?			Total
		Yes	A Little	No	
Children	%	33.5%	32.4%	34.1%	100.0%
	N	58	56	59	173
Parents	%	25.0%	45.3%	29.7%	100.0%
	N	43	78	51	172

4.3.2.2. Children’s Vietnamese Ability

The data show that the Jarainese children are not very proficient in Vietnamese, the language of education, when they start school. They can speak and understand

Vietnamese a little in their first years of schooling. This suggests that there is a language barrier for the Jarainese children at school.

Table 13 presents the data on children's self rated proficiency in Vietnamese. A large number of children (82.7%) reported that they could speak a little Vietnamese when they started school compared with 11.6% who could not speak Vietnamese at all; 92.5% of children said they could understand their Viet teachers a little and 2.3% of children reported that they could not understand anything in Vietnamese at all. In contrast, only 5.8% reported that they could speak Vietnamese when they started school with 5.2% of children who indicated that they could understand all instructions in Vietnamese. This shows that almost all the Jarainese children face a language barrier at school when they start school.

Table 13: Children's Vietnamese ability when start to school

	Not a bit		A little		Almost all		Total
	N	%	N	%	N	%	
Vietnamese oral language ability when start school.	20	11.6%	143	82.7%	10	5.8%	173
Understanding teachers in Vietnamese when start school	4	2.3%	160	92.5%	9	5.2%	173

Summary

The findings regarding language abilities reported in the previous section reveal that most of the Jarainese people are proficient in Vietnamese oral ability. The data show that a majority of them are proficient in oral ability in Jarainese too. However, most of the Jarainese people are not literate in their mother tongue. This indicates that the

Jarainese people face hardship to maintain their mother tongue. Additionally, the data reveal that the Jarainese children are not mostly proficient in Vietnamese and face a language barrier at school.

The data showed that 39.9% of the children and 25% of the parent participants self-ranked themselves good in Vietnamese while 60.1% of the children and 53.3% of the parents reported themselves proficient in Vietnamese, suggesting that the participants were mostly proficient in Vietnamese. On the other hand, in terms of proficiency levels in the Jarainese language, 72.1% of the parents and 56.6% of the children reported themselves to be good in Jarainese. When literacy skills were considered, 34.1% of children and 29.7% of parents were not literate in Jarainese suggesting that the Jarainese people find it difficult to maintain their mother tongue. The data also showed that most of the children could speak little Vietnamese when they started primary school; With only 5.8% being able to speak Vietnamese and 5.2% being able to understand when spoken to in Vietnamese. This is a major concern for the Jarainese children who have to deal with language barrier which in turn impacts on their educational attainment. Again, the results are suggestive that the Jarainese people face difficulties in maintaining their mother tongue, and that the Jarainese children find schooling in Vietnamese difficult in the first year.

4.3.3. Views on Using Jarainese in Education Setting

4.3.3.1. Learning Jarainese for Academic Purposes

The views of using Jarainese in education show that the participants in this study see learning through Jarainese help them understand the content better which should improve their academic results. Over 93% of the parents and the children reported that

they could understand things better if these were explained in Jarainese. Additionally, 80.9% of children thought they could do better at school if they learned the curriculum in Jarainese, and so did 71.5% of the parents. Over 63% of respondents indicated that learning Jarainese at school would help them (or their children) to improve their academic results (see Table 14). These results suggest that both parents and children advocate schooling in the Jarainese language to promote academic results for the Jarainese children.

Table 14: Learning Jarainese for improving academic results

	Parents (N=172)				Children (N=173)			
	Yes		No		Yes		No	
	N	%	N	%	N	%	N	%
Jarainese people can understand something better if explained in Jarainese	160	93%	12	7%	167	96.5%	6	3.5%
Jarainese students will do better at school if learned through Jarainese.	123	71.5%	49	28.5%	140	80.9%	33	19.1%
Studying Jarainese at school will be of great help for Jarainese students to better their academic results.	113	65.7%	59	34.3%	109	63%	64	37%

4.3.3.2. Learning Jarainese for Maintenance

Learning Jarainese is considered very important not only to promote educational attainment but maintaining the native language and culture by the Jarainese people. A majority of respondents (93.6% of parents and 93.1 of children) selected “yes” when

they were asked if they wished to learn Jarainese as a subject at school. Similarly, both parents and children unanimously (98.8% of parents and 93.1%) thought the children should learn Jarainese literacy skills. In the same way, most of parents and children agreed that speaking Jarainese proficiently is crucial to keep the Jarainese culture (see Table 15).

Table 15: Learning Jarainese for maintenance

	Parents (N=172)				Children (N=173)			
	Yes		No		Yes		No	
	N	%	N	%	N	%	N	%
Learning Jarainese as a subject at school.	161	93.6%	11	6.4%	161	93.1%	12	6.9%
All the Jarainese students should learn to write and read their Jarainese.	170	98.8%	2	1.2%	161	93.1%	12	6.9%
It's important as Jarainese people to speak Jarainese to keep the culture.	171	99.4%	1	0.6%	168	97.1%	5	2.9%

4.3.3.3. The Choice of Instructional Language at School

As reported in the previous sections, both parents and children advocate learning Jarainese at school for improving academic achievements as well as maintaining their language and culture. This shows they want Jarainese to be taught in schools. Thus, when asked “would you like (your children) to be taught through the medium of instruction of Jarainese or Vietnamese?” (see Table 16), 78% of children and 83.7% of parents chose “both Jarainese and Vietnamese”, 15% of children and 12.8% of parents chose “Vietnamese”. Only 6.9% of children and 3.5% of parents selected “Jarainese”.

The choice of the participants indicates that they desire their mother tongue to be taught in schools plus Vietnamese. This is suggestive that the majority of children and parents want both Jarainese and Vietnamese to be used as a medium of instruction at school.

Table 16: Instruction of language at school

	Jarainese		Vietnamese		Both Jarainese & Vietnamese		Total
	N	%	N	%	N	%	
Children	12	6.9%	26	15%	135	78%	173
Parents	6	3.5%	22	12.8%	144	83.7%	172

Summary

The findings from the views toward language of instructions in schooling show that both parents and children advocate the introduction of Jarainese in schools, which helps them or their children improve academic achievements and learn literacy skills in Jarainese which in turn may help them maintain their mother tongue and culture. Over 63% of children and parents want to learn Jarainese for improving academic achievement at school. A majority of parents and children expect to learn Jarainese for being literate in Jarainese which should help maintenance of the Jarainese language and culture (over 93% of both parents and children agreed with this) (see Table 14). Additionally, over 78% of respondents (both parents and children) selected “both Jarainese and Vietnamese” as the language of instruction at school. These findings indicate that both parents and children want Jarainese to be used as the medium of instruction at school plus Vietnamese. This suggests that the majority of the Jarainese people appreciate bilingual education.

4.4. Interpreting the Analysis of Attitudes toward Bilingualism

In this section, the attitudes of Jarainese parents and children toward bilingualism for the various purposes of this study, and toward maintenance of Jarainese are examined more in depth. Fourteen statements in a five Likert scale of the questionnaire asked for information related to the respondents' attitudes were analysed. The following interpretations are based upon the analysis of each question item and how the results reflect this interpretation. Each of the question items was designed in such a way as to have certain implications toward bilingualism. These implications are reflected in the interpretations of this section.

To extract the maximum information from the questionnaire, t-tests were considered to be the most suitable method of analysis to determine the differences of the groups relating to the demographic variables. These t-tests were presented by individual question items with the specified demographic variables. Significant and non-significant differences were grouped in a certain Table within each question item, where t-statistics referred to significance at or below the .05 level of confidence being highlighted in the row of t-tests. In order to achieve high confidence levels of these results, Mann-Whitney tests were also applied to examine the differences between the groups, which indicated the exactly significant differences as the results of these t-tests. However, these Mann-Whitney tests were not presented in this interpretation.

The interpretations of the results are divided into two parts. The analysed results of parents are interpreted in the first part, which is highly considered between the 14 statements with 5 demographic variables including sexes, ages, living areas, occupations, and education levels. The interpretation of the children's findings is

followed in the second part with 5 demographic variables (ages, living areas, parent's occupation, mother's education, and father's education). It is noted that when t-tests were applied, the father's occupation and the mother's occupation produced the same results of significant differences within each question item. Therefore, the father's occupation was selected to report as a parent's occupation. The groups of schoolboys and schoolgirls (sexes) did not produce any significant differences so it was not interpreted. After each part of the interpretation, a summary of the findings is drawn for the further discussions in the chapter 7 of this thesis.

4.4.1. The Interpretation of the Parents' Data

4.4.1.1. Parents' Attitudes toward Vietnamese

Through 7 statements related to the Jarainese parents' attitudes toward Vietnamese, the data show that all the Jarainese parents advocate learning Vietnamese as an important means for the Jarainese people in the society and that the Jarainese people need to learn it. They believe that Vietnamese is necessary to interact with others in the mainstream society and in schooling. Additionally, the data reflect that most of the parents suppose that Vietnamese will provide them more knowledge and good opportunities to adapt in the society whereas some of them doubt this.

As the statement 1 *“speaking Vietnamese helps me to communicate with Viet people and other ethnic groups”* disclosed in Table 17, the mean among the groups showed that the lowest mean was 4.88, and the maximum mean was 5.00. This indicates that all the subjects strongly agreed with this statement, and it was rated high (a possible maximum of 5) for “strongly agree”. This can be explained as Vietnamese is a tool for

the Jarainese people to interact with others and socialise in the activities in the mainstream society.

This statement produced two significant differences (see Table 17). These differences seem to indicate that those with skilled job or more educated responded more favourably toward the statement than those with manual job or less educated did. This can be explained that those with skilled jobs or more educated may work or interact more in Vietnamese speaking environment than those with labour jobs or less educated, so they think it is helpful to them. In contrast, those with labour jobs or less educated may not have these opportunities. In the other words, they may interact much in the natural contexts of Jarainese. It can be interpreted this as communication environment impacts their attitudes. This suggests that there is a relation between levels of education and occupation, and attitudes toward Vietnamese. Other demographic variables did not affect attitudes significantly.

For the statement 2 “*Studying Vietnamese is an important part of education*”, the mean among the groups was over 4.53 (see Table 18). This indicates that all respondents pretty strongly agreed with this statement. This can be explained that Vietnamese is a current instructional language in schools, so the majority of Jarainese parents think that Vietnamese is an important means for schooling. Statistically significant differences were found when t-tests applied. There were significant differences among the groups of age, occupations and education levels (see Table 18). This can be explained that the young parents with more educated or skilled jobs may highly appreciate learning Vietnamese because Vietnamese is an essential tool to interact in schooling and in their career as interpreted above whereas the older people with labour jobs or less educated

may find it less important to them because they do not need it much. This can be drawn that ages, occupation and levels of education are associated with learning Vietnamese.

Table 17: Statement 1, “*Speaking Vietnamese helps me a lot to communicate with Viet people and other ethnic people*”

	Sex		Age		Living areas		Occupation		Education Levels	
	Male	Female	Under Age 46	Over Age 45	Urban Areas	Rural Areas	Job 1	Job 2	Less Educated	More Educated
N	95	77	94	78	85	87	114	58	98	74
Mean	4.94	4.91	4.89	4.96	4.98	4.95	4.89	5.00	4.88	4.99
Std. Deviation	.35	.29	.40	.19	.41	.21	.39	.00	.41	.12
T-tests	t=0.56 df=170 p=.597	t=-1.45 df=139.34 p=.149	t=-1.20 df=124.99 p=.231	t=-3.09 df=113 p=.003	t=-2.49 df=116.73 p=.014					

Note: Job 1: related to manual labour = “Labour job”

Job 2: required knowledge, skills and qualifications = “skilled job”

Table 18: Statement 2 “*Studying Vietnamese is an important part of education.*”

	Sex		Age		Living areas		Occupation		Education Levels	
	Male	Female	Under Age 46	Over Age 45	Urban Areas	Rural Areas	Job 1	Job 2	Less Educated	More Educated
N	95	77	94	78	85	87	114	58	98	74
Mean	4.65	4.56	4.68	4.53	4.56	4.66	4.54	4.76	4.54	4.70
Std. Deviation	.48	.50	.47	.50	.50	.48	.50	.43	.50	.46
T-tests	t=1.25 df=159.66 p=.212	t=2.08 df=159.47 p=.039	t=-1.22 df=170 p=.226	t=-3.04 df=163.54 p=.003	t=-2.20 df=163.54 p=.029					

Note: Job 1: related to manual labour = “Labour job”

Job 2: required knowledge, skills and qualifications = “skilled job”

For the statement 3 *“I think we should spend more time learning Vietnamese”*, with the mean of the groups between 4.08 and 4.13 (see Table 19) that reveals that a majority of respondents were fairly homogenous in their attitudes toward this statement. It indicates the Jarainese people should learn Vietnamese more. This can be explained that they highly advocate learning Vietnamese because this may help them to communicate in the society and schooling in the education system. As interpreted in the previous statements, the attitudes of the subjects with this statement were consistent with the statement 1 and 2. No significant differences were found among any of the groups in this statement.

Thus, the results of statements (1 – 3) shows that studying Vietnamese is important to the Jarainese people. The conclusion can be drawn that the Jarainese parents see learning Vietnamese as a great necessity for them because they believe that Vietnamese is not only a means to help them interact in the mainstream society, but also a language of schooling.

Table 20 shows that the variability of the mean among the groups was from 3.68 to 3.91. The small spread of the standard deviations was between .79 and .95. This indicates fairly homogeneous attitudes of the subjects between the groups questioned related to the statement 4 *“Studying Vietnamese can be important for us because it will make us more knowledgeable.”* This indicates that the subjects all agreed with this statement, but it is interesting that the respondents did not really agree as strongly with this statement. This can be explained that most of parents suppose that they achieve more knowledge from learning Vietnamese whereas some doubt this or they may think their mother tongue is also needed to do that. No demographic variables produced significant differences within this statement.

Table 19: Statement 3, “I think we should spend more time learning Vietnamese”

	Sex		Age		Living areas		Occupation		Education Levels	
	Male	Female	Under Age 46	Over Age 45	Urban Areas	Rural Areas	Job 1	Job 2	Less Educated	More Educated
N	95	77	94	78	85	87	114	58	98	74
Mean	4.13	4.08	4.14	4.06	4.08	4.13	4.11	4.09	4.10	4.11
Std. Deviation	.44	.35	.43	.37	.39	.43	.39	.43	.34	.48
T-tests	t=0.79 df=169.97 p=.427	t=-1.21 df=169.67 p=.227	t=-0.71 df=170 p=.478	t=0.42 df=170 p=.672	t=-0.09 df=123.52 p=.93					

Note: Job 1: related to manual labour = “Labour job”

Job 2: required knowledge, skills and qualifications = “skilled job”

Table 20: Statement 4 “Studying Vietnamese can be important for us because it will make us more knowledgeable person”

	Sex		Age		Living areas		Occupation		Education Levels	
	Male	Female	Under Age 46	Over Age 45	Urban Areas	Rural Areas	Job 1	Job 2	Less Educated	More Educated
N	95	77	94	78	85	87	114	58	98	74
Mean	3.91	3.68	3.81	3.79	3.76	3.84	3.83	3.74	3.80	3.81
Std. Deviation	.86	.86	.90	.84	.95	.79	.89	.83	.85	.90
T-tests	t=1.74 df=170 p=.085	t=0.10 df=170 p=.919	t=0.56 df=163.37 p=.577	t=0.65 df=170 p=.514	t=0.11 df=170 p=.910					

Note: Job 1: related to manual labour = “Labour job”

Job 2: required knowledge, skills and qualifications = “skilled job”

For the statement 5 “*We learn other knowledge through Vietnamese,*” a range of the mean of the groups did change from 3.95 to 4.04, with the small standard deviations (from .88 to 1.13) (see Table 21). This reflects that most of parents agreed with this statement but they did not really agree as strongly. This result less or more confirms the previous statement (statement 4). It can be interpreted as Vietnamese provides them more knowledge. This statement was supported by the lack of significant differences among the individual groups.

The statement 6 “*Vietnamese is important to us because it will broaden our world view*” disclosed that the mean among the groups varied from 3.57 to 3.91 (see Table 22). This indicates that most of the subjects agreed weakly with this statement. It means, the Jarainese parents think that Vietnamese will help them to have good opportunities to broaden their views and socialise in the mainstream society. This statement confirms the statements 4 and 5. To this statement, significant difference between living area groups showed up with t-test ($t=2.37$, $df=168.81$, $p=.019$) (see Table 22). This can be understood that the people in urban areas feel knowledge of Vietnamese important to them whereas those in rural areas feel less important. It can be explained this as those in urban areas is required Vietnamese to communicate with Vietnamese native speakers whereas those in rural areas may not interact as much with Vietnamese speakers will not feel as strongly about this. It can be concluded that living areas are related to attitudes toward knowledge of Vietnamese. Attitudes were not affected significantly by any of other demographic variables.

Thus, through the statements 4 – 6, the findings show that most of respondents did not agree strongly with these statements. This indicates that most of the subjects agreed with these statements whereas some disagreed with these. It can be interpreted as

Vietnamese provides them knowledge and opportunities to socialise in the mainstream society whereas some doubt this because these people may suppose their mother tongue is needed to this.

For the statement 7 “*Speaking Vietnamese may give me more confidence*”, the means show that a majority of parents responded nearer to “disagree” than “no option” category. As shown in Table 23, the minimum mean was 2.29 and maximum was 2.70. This indicates that all subjects disagreed with this statement. This can be understood that speaking Vietnamese is not related to their sense of ethnic identity and their own culture. On the other hand, as interpreted in the first statement, this seems to be understood that Vietnamese may be a tool for the Jarainese people to interact in the mainstream society rather than their ethnic identity.

There was a significant difference ($t=2.05$, $df=170$, $p=.042$) between rural areas and urban areas. As indicated, the means for urban groups were 2.74 and 2.39 for rural groups whereas standard deviations were 1.13 and 1.11 respectively. This shows that the urban groups feel more positive with this statement than the rural groups. It can be explained that those in urban areas may interact with much Vietnamese or work in Vietnamese speaking environment compared with those in rural areas. So they feel more confident. Demographic variables such as sexes, age, occupation, and levels of education did not affect attitudes.

Table 21: Statement 5, “We learn other knowledge through Vietnamese”

	Sex		Age		Living areas		Occupation		Education Levels	
	Male	Female	Under Age 46	Over Age 45	Urban Areas	Rural Areas	Job 1	Job 2	Less Educated	More Educated
N	95	77	94	78	85	87	114	58	98	74
Mean	4.04	3.88	3.97	3.97	3.98	3.97	3.97	3.97	3.99	3.95
Std. Deviation	.68	.67	.68	.68	.77	.58	.66	.73	.69	.76
T-tests	t=1.53 df=170 p=.127	t=-0.06 df=170 p=.952	t=0.11 df=155.92 p=.916	t=0.07 df=170 p=.941	t=0.42 df=170 p=.680					

Note: Job 1: related to manual labour = “Labour job”

Job 2: required knowledge, skills and qualifications = “skilled job”

Table 22: Statement 6, “*Vietnamese is important to us because it will broaden our world view*”.

	Sex		Age		Living areas		Occupation		Education Levels	
	Male	Female	Under Age 46	Over Age 45	Urban Areas	Rural Areas	Job 1	Job 2	Less Educated	More Educated
N	95	77	94	78	85	87	114	58	98	74
Mean	3.81	3.64	3.84	3.60	3.91	3.56	3.82	3.57	3.83	3.61
Std. Deviation	.93	.99	.98	.93	.99	1.13	.88	1.09	.83	1.11
T-tests	t=1.18 df=170 p=.238	t=1.63 df=170 p=.106	t=2.37 df=168.81 p=.01		t=1.49 df=95.23 p=.139	t=1.42 df=129.91 p=.157				

Note: Job 1: related to manual labour = “Labour job”

Job 2: required knowledge, skills and qualifications = “skilled job”

Table 23: Statement 7 “*Speaking Vietnamese may give me more confident*”

	Sex		Age		Living areas		Occupation		Education Levels	
	Male	Female	Under Age 46	Over Age 45	Urban Areas	Rural Areas	Job 1	Job 2	Less Educated	More Educated
N	95	77	94	78	85	87	114	58	98	74
Mean	2.68	2.42	2.70	2.40	2.74	2.39	2.70	2.29	2.51	2.64
Std. Deviation	1.22	.99	1.18	1.05	1.13	1.11	1.14	1.08	1.09	1.19
T-tests	t=1.59 df=170 p=.113	t=1.77 df=170 p=.078	t=2.05 df=170 p=.042		t=1.81 df=170 p=.072		t=-0.72 df=170 p=.474			

Note: Job 1: related to manual labour = “Labour job”

Job 2: required knowledge, skills and qualifications = “skilled job”

In short, the findings from the statements (1 – 3) indicate that a majority of parents agreed with these statements. This means they advocate learning Vietnamese as an important part for the purposes of schooling and the communications in the mainstream society. However, these subjects are in weak agreement with the statements (4 – 6). These results are expounded that most of the parents believe that Vietnamese provides them knowledge and good opportunities to adapt to the mainstream society whereas some doubt these. Interestingly, all adults really disagreed with the statement 7. This means they consider Vietnamese as a tool to study in schools and communicate with others, which facilitates them to adapt in the mainstream society rather than their identity through speaking Vietnamese. These findings suggest that studying Vietnamese is important and that knowledge of Vietnamese provides them better opportunities to enter into the wider society in Vietnamese. The results also show that the most variables in distinguishing difference between groups were occupation, levels of education and living areas. These statistically significant differences are important. This suggests that important variables (occupation, levels of education and living areas) affect the adults' attitudes toward Vietnamese.

4.4.1.2. Parents' Attitudes toward Jarainese

Attitudes of the Jarainese parents toward their mother tongue as revealed in the statements (8 – 14) shows that a majority of parents considered the maintenance of Jarainese as a great necessity to understand and preserve their culture. They suppose that their language as a resource for ethnic and cultural identity, and their culture that needs respecting. The data also reflect that the Jarainese people would like to be bilingual, but they emphasise the importance of learning Jarainese to avoid the loss.

As shown in Table 24, the statement 8 “*I feel that Jarainese needs to be maintained*” without significant differences yielded by the demographic variables, it revealed a range of the mean between 4.89 and 4.98 and a very small spread of standard deviations (between .22 and .34). This indicates homogenous responses to this statement. It means that all the Jarainese parents were in favour of maintaining their mother tongue because they may see the loss of Jarainese or they want to preserve their culture through the maintenance of the language. This can be interpreted as they want to maintain their language.

Looking at the statement 9 “*I think we should spend more time learning Jarainese*”, the mean varied between 3.33 and 3.96 (see Table 25). This indicates that all the subjects agreed with this statement weakly. It can be explained as most of them need to learn Jarainese because they feel the potential loss of their mother tongue. Another possible explanation is that they want to learn Jarainese in order to avoid the loss of Jarainese, whereas some others may not see the loss of their language. This statement seems to confirm the views reported in the statement 8.

Significant differences between the groups were also found in this statement. There was a significant difference ($t=5.12$, $df=140.82$, $p=.000$) between the living areas and attitudes toward leaning Jarainese. The mean of the urban group was 3.96, and the mean of the rural group was 3.33, with the standard deviation was .59 and .98 respectively. As indicated in Table 25, this statement also produced significant differences based on occupation and levels of education. These findings can be explained that the urban groups feel the potential loss of Jarainese because they may see an increase of using Vietnamese more than their mother tongue in urban areas. In contrast, the rural groups may use much their native language in the natural contexts so they may not feel the loss

of their language. In addition, those with skilled job or more educated may not need much Jarainese or they may not experience language loss because they actually do not use Jarainese much for their work or schooling whereas those with labour jobs or less educated feel they need to learn their mother tongue. These results reflect learning Jarainese is concerned by those with labour jobs or less educated, and those in urban areas. This can be interpreted as attitudes toward learning Jarainese are associated with occupation, levels of education and location areas.

The statement 10 “*Studying Jarainese is an important part of education*” displayed in Table 26 shows that the mean swung between 3.02 and 3.96, with the high standard deviation among the groups. This indicates that the parents all agreed weakly with this statement. It reflects that most of the parents see the importance of learning Jarainese in education system whereas others disagreed with this. This can be explained that the dominance of Vietnamese in the current education system may influence on their perspectives. On the other hand, it is possible that they find the importance of their mother tongue which needs to be taught in schools because they may see the potential loss as interpreted above. This statement confirms the previous statements (8 – 9). It can be drawn that the Jarainese parents consider learning Jarainese as important in education.

Table 24: Statement 8, “I feel that Jarainese needs to be maintained”

	Sex		Age		Living areas		Occupation		Education Levels	
	Male	Female	Under Age 46	Over Age 45	Urban Areas	Rural Areas	Job 1	Job 2	Less Educated	More Educated
N	95	77	94	78	85	87	114	58	98	74
Mean	4.89	4.94	4.90	4.92	4.92	4.91	4.98	4.95	4.91	4.92
Std. Deviation	.34	.25	.33	.27	.32	.29	.34	.22	.32	.28
T-tests	t=-0.87 df=170 p=.387	t=-0.41 df=170 p=.686	t=0.21 df=170 p=.836	t=-1.25 df=158.01 p=.215	t=-0.23 df=170 p=.818					

Note: Job 1:related to manual labour = “Labour job”

Job 2: required knowledge, skills and qualifications = “skilled job”

Table 25: Statement 9, “I think we should spend more time learning Jarainese”

	Sex		Age		Living areas		Occupation		Education Levels	
	Male	Female	Under Age 46	Over Age 45	Urban Areas	Rural Areas	Job 1	Job 2	Less Educated	More Educated
N	95	77	94	78	85	87	114	58	98	74
Mean	3.36	3.66	3.60	3.71	3.96	3.33	3.77	3.40	3.82	3.42
Std. Deviation	.89	.85	.93	.79	.59	.98	.75	1.03	.74	.98
T-tests	t=-0.23 df=170 p=.818	t=-0.82 df=170 p=.413	t=5.12 df=14.82 p=.000	t=2.47 df=89.21 p=.015	t=2.92 df=13.79 p=.004					

Note: Job 1: related to manual labour = “Labour job”

Job 2: required knowledge, skills and qualifications = “skilled job”

Table 26: Statement 10, “Studying Jarainese is an important part of education.”

	Sex		Age		Living areas		Occupation		Education Levels	
	Male	Female	Under Age 46	Over Age 45	Urban Areas	Rural Areas	Job 1	Job 2	Less Educated	More Educated
N	95	77	94	78	85	87	114	58	98	74
Mean	3.53	3.44	3.53	3.44	3.96	3.02	3.69	3.09	3.68	3.23
Std. Deviation	1.06	1.00	1.13	.91	.59	1.16	.91	1.14	.87	1.18
T-tests	t=0.53 df=170 p=.595	t=0.62 df=169.78 p=.538	t=6.74 df=127.85 p=.000	t=3.51 df=94.94 p=.001	t=2.79 df=125.99 p=.006					

Note: Job 1:related to manual labour = “Labour job”

Job 2: required knowledge, skills and qualifications = “skilled job”

Significant differences were found in this statement among the groups of living areas, jobs, and education levels (see Table 26). The results reveal that the subjects in urban areas felt more positive than those in rural areas with this statement. This means the

urban groups feel studying Jarainese more important. It may be because they do not hear or use as much Jarainese in the natural contexts as those in rural areas do, and they may feel they are losing their native language (as interpreted in the statement 9). Additionally, occupation and education levels also produced significant differences in this statement 10 (see Table 26). The results can be explained that those with skilled job or more educated may use much Vietnamese to interact with others or they do have a lot of opportunities to interact with Vietnamese speakers whereas those with manual job or less educated may use much Jarainese. Therefore, those with skilled job or more educated feel studying Jarainese is unimportant to them. Contrastingly, those with labour jobs or less educated may have few opportunities to interact in Vietnamese environment or maybe they work or communicate much in the natural contexts of Jarainese, so they may think Jarainese is important to them. These findings can be interpreted as attitudes toward learning Jarainese are related to occupation, levels of education and location areas.

Thus, from the interpretation of the statements 8 – 10 it reveals that most of the Jarainese adults are aware of the importance of maintaining Jarainese. They feel learning Jarainese is needed to avoid the potential loss of their mother tongue whereas others feel their mother tongue need to be taught in schools for purposes of schooling.

For the statement 11 *“Studying Jarainese can be important for me because it will help me to better understand and appreciate art and literature of my group,”* it demonstrates that the variability of the mean among the groups was small between 3.98 and 4.15, and was the small spread of the standard deviations (see Table 27). This indicates that most of parents agreed with this statement. It means they all are interested in their own culture group. This can be explained that learning Jarainese is to promote understanding

and retaining their culture (as interpreted in the statements 8 – 10). This statement confirms these previous statements. None of the demographic variables produced a significant difference among the groups in this statement.

Table 27: Statement 11, “*Studying Jarainese can be important for me because it will help me to better understand and appreciate art and literature of my group*”

	Sex		Age		Living areas		Occupation		Education Levels	
	Male	Female	Under Age 46	Over Age 45	Urban Areas	Rural Areas	Job 1	Job 2	Less Educated	More Educated
N	95	77	94	78	85	87	114	58	98	74
Mean	4.13	4.05	4.12	4.06	4.07	4.11	4.15	3.98	4.12	4.05
Std. Deviation	.67	.48	.65	.52	.70	.47	.61	.55	.54	.66
T-tests	t=0.84 df=167.78 p=.401	t=0.59 df=169.67 p=.555	t=-0.49 df=159.6 p=.626	t=1.74 df=170 p=.083	t=0.75 df=170 p=.457					

Note: Job 1: related to manual labour = “Labour job”

Job 2: required knowledge, skills and qualifications = “skilled job”

As shown in Table 28, the statement 12 *“Speaking Jarainese may give me more confidence”* indicating that the mean of the groups went nearer to “strongly agree” than “agree” category. This indicates that a majority of the subjects strongly agreed with this statement. This can be interpreted that speaking their mother tongue is tied with their sense of ethnic identity. This is also understood as a reason why they consider importance of learning and maintaining Jarainese (as explained in the previous statements). This finding confirms the previous statements (statements 8 – 11). The results also reveal that there was a significant difference ($t=-2.18$, $df=169.12$, $p=.030$) between sex groups in this statement (see Table 28). This reflects that the Jarainese women may use more Jarainese than men. It can be attributed this to the communication environment and the Jarainese cultural contexts (see chapter 1 for details). This can be explained that the women may interact more in Jarainese cultural contexts than the men. In the other words, the men may interact much in the mainstream society rather than the women. Therefore the women feel more confident when speaking Jarainese. There were no significant differences in attitudes which were affected by the demographic variables.

A small spread of the standard deviations exhibited more homogenous responses to the statement 13 *“The culture of the Jarainese is an important part of our Vietnamese culture”* with no major differences noted. As displayed in Table 29, the total population responded nearer to “strongly agree” than “agree” with the statement. The mean varied from 4.40 to 4.46, with the small spread of the standard deviation (from .53 to .57). This indicates that a majority of parents were in strong agreement with the statement. It means that the Jarainese adults would like their own culture to be respected more because it is considered as a part of the national culture. This can be interpreted as the

Jarainese parents want their mother tongue to be respected. This statement confirms the previous statements because it is as strongly reflected as in the previous statements (statement 11 and 12).

For the statement 14 *“Fluency of both mother tongue and Vietnamese helps me appreciate both cultures better”* it produced the lowest mean of 4.29 and the highest of 4.42 (see Table 30). A small spread of the standard deviations indicates the groups as a whole were homogenous in their responses and illustrated that they agreed with this statement. This can be understood that they desire to achieve knowledge of two cultures (Jarainese and Vietnamese). It can be interpreted this as they would like to be bilingual. No significant differences were yielded by the demographic variables.

To sum up, the interpretation in the statements (8 – 14) regarding the attitudes toward Jarainese shows that the Jarainese parents seem to have homogenous responses to maintain their mother tongue. This suggests that they want to maintain their mother tongue in order to preserve their culture and their identity. This is a reason why they want their language and culture to be respected more. They seem to consider the maintenance of Jarainese as a resource for understanding and preserving their culture. On the other hand, they may see the potential loss of Jarainese which they desire to learn in order to prevent from the loss. Interestingly, the finding shows that the Jarainese people in urban areas strongly felt the potential loss of Jarainese, and that those with skilled job and more educated feel studying Jarainese less important than those with labour jobs and less educated. The findings suggest that location areas, occupation and levels of education are factors related to attitudes toward Jarainese.

Table 28: Statement 12, “*Speaking Jarainese may give me more confidence*”

	Sex		Age		Living areas		Occupation		Education Levels	
	Male	Female	Under Age 46	Over Age 45	Urban Areas	Rural Areas	Job 1	Job 2	Less Educated	More Educated
N	95	77	94	78	85	87	114	58	98	74
Mean	4.60	4.79	4.96	4.86	4.66	4.71	4.65	4.76	4.72	4.64
Std. Deviation	.66	.50	.57	.63	.63	.57	.64	.51	.59	.61
T-tests	t=-2.18 df=169.12 p=.030		t=0.13 df=170 p=.896		t=0.59 df=1170 p=.556		t=-1.23 df=140.08 p=.223		t=0.97 df=170 p=.333	

Note: Job 1: related to manual labour = “Labour job”

Job 2: required knowledge, skills and qualifications = “skilled job”

Table 29: Statement 13, “The culture of the Jarainese is an important part of our Vietnamese culture”.

	Sex		Age		Living areas		Occupation		Education Levels	
	Male	Female	Under Age 46	Over Age 45	Urban Areas	Rural Areas	Job 1	Job 2	Less Educated	More Educated
N	95	77	94	78	85	87	114	58	98	74
Mean	4.46	4.42	4.45	4.44	4.44	4.45	4.46	4.40	4.43	4.46
Std. Deviation	.54	.57	.56	.55	.54	.57	.57	.53	.57	.53
T-tests	t=0.56 df=170 p=.577	t=0.13 df=170 p=.898	t=-0.15 df=170 p=.878	t=0.77 df=170 p=.446	t=-0.36 df=170 p=.718					

Note: Job 1: related to manual labour = “Labour job”

Job 2: required knowledge, skills and qualifications = “skilled job”

Table 30: Statement 14, “*Fluency of both mother tongue and Vietnamese helps me appreciate both cultures better*”

	Sex		Age		Living areas		Occupation		Education Levels	
	Male	Female	Under Age 46	Over Age 45	Urban Areas	Rural Areas	Job 1	Job 2	Less Educated	More Educated
N	95	77	94	78	85	87	114	58	98	74
Mean	4.42	4.32	4.39	4.36	4.40	4.36	4.42	4.29	4.35	4.42
Std. Deviation	.61	.57	.61	.58	.56	.63	.59	.59	.59	.60
T-tests	t=1.06 df=170 p=.292	t=0.38 df=170 p=.705	t=0.48 df=170 p=.631	t=1.34 df=170 p=.183	t=-0.79 df=170 p=.433					

Note: Job 1: related to manual labour = “Labour job”

Job 2: required knowledge, skills and qualifications = “skilled job”

Summary

Through the interpretations of the fourteen statements (1 – 14) related to the Jarainese parents' attitudes toward bilingualism based on a 5-Likert scale, the results show that the Jarainese parents held the various attitudes toward bilingualism though most of them want to be bilingual. Their attitudes toward bilingualism revealed that they advocate learning Vietnamese as important for purposes of education and communications in mainstream society whereas they consider learning and maintaining Jarainese as important to understand and preserve their culture. Interestingly, it was found that living areas, occupation and levels of education are factors associated with attitudes toward bilingualism.

The findings reveal that a majority of parents consider Vietnamese as a means to study in schools and interact in the society. They believe that learning Vietnamese is necessary because Vietnamese provides them knowledge and good opportunities to adapt in the mainstream society and in schooling. However, some of subjects disagreed with these. These people may hold good attitudes toward Jarainese and see the importance of their mother tongue. This may be a reason why they strongly agreed that their culture and language need to be respected more. Thus, although the Jarainese parents had varying degrees of bilingualism, the findings are suggestive that they want to learn Vietnamese, and that Vietnamese provides them knowledge to adapt to the mainstream society.

The results also disclosed that the majority of the parents are aware that learning and maintaining Jarainese is necessary. They believe that Jarainese provides them more knowledge and values of their culture. This helps them to maintain their language and

culture. On the other hand, they want to learn Jarainese because they see the potential loss of their mother tongue. They also highly appreciate their sense of ethnic identity through speaking their mother tongue. These results suggest that the Jarainese parents would like to be learned Jarainese, and that the maintenance of Jarainese is important for understanding and preserving the Jarainese culture.

The findings reflect that those with more educated and skilled jobs hold positive attitudes toward using and learning Vietnamese, whereas those less educated and with labour jobs show positive attitudes toward Jarainese. These different attitudes are attributed to the communication environment because those with skilled jobs or more educated may work in Vietnamese speaking environment for their jobs or schooling whereas those with less educated or labour jobs may lack opportunities to interact with Vietnamese speaking environment. Therefore, these affect their attitudes toward bilingualism. This can be explained the reason why those in urban areas feel potential loss of their native language compared with those in rural areas. It can be interpreted as communication environment is related to jobs, levels of education and location areas as major factors impacting on the attitudes toward bilingualism.

4.4.2. The Interpretation of the Children's Data

4.4.2.1. Children's Attitudes toward Vietnamese

Based upon the attitudes of the children toward bilingualism on a 5-point-Likert scale, the data regarding children's attitudes toward Vietnamese show that Vietnamese is considered not only as a means to interact with others in the society, but it is important to them for their schooling as well. The majority of the Jarainese children suppose that learning Vietnamese is necessary and important to them. They are aware that

Vietnamese provides them more knowledge to socialise in the mainstream school and in the society. Although the vast majority of children advocate importance of learning Vietnamese, some of them feel uncomfortable while speaking Vietnamese.

As indicated in Table 31, the statement 1 “*speaking Vietnamese helps me to communicate with Viet people and other ethnic groups*” showed that the mean was over 4.80, with the very small spread of standard deviation. This indicates that all of the groups were homogenous (strongly agree) in their attitudes with this statement. This means all the Jarainese children find Vietnamese as a necessary tool to communicate in the mainstream society. Demographic variables did not significant differences.

The statement 2 “*Studying Vietnamese is an important part of education*” as shown in Table 32, the variability of the mean among the groups was small (between 4.53 and 4.74), and so were the standard deviations. This reflects that a majority of the children strongly agreed with this statement. It can be explained this since Vietnamese is a medium of instruction in the mainstream schools, the vast majority of children see studying Vietnamese as an important part for them to succeed in schooling. This can be interpreted as studying Vietnamese is important for the Jarainese children. When t-tests were applied, significant differences in categories of living areas, parents’ occupation and mother’s education level were found. As shown in Table 32, the children in rural areas feel studying Vietnamese important compared with those in urban areas. This can be explained that the urban groups may feel their proficiency in Vietnamese for their schooling whereas the rural groups may be lack of the proficiency in Vietnamese so they think studying Vietnamese important. The findings also showed that the children whose parents with skilled jobs or more educated feel Vietnamese more important than those whose parents with labour jobs or less educated. This can be because their

parents' success in education or in career is good examples for them to promote Vietnamese. Therefore, they may think that studying Vietnamese is important to them. A possible explanation is that the parents with skilled jobs or more educated may motivate their children to study Vietnamese. It can be interpreted as the children feel studying Vietnamese important to them, and that the location areas, their parents' jobs or education levels are factors affecting the children attitudes toward Vietnamese.

For the statement 3 "*I think we should spend more time learning Vietnamese*", the mean did vary from 4.29 to 4.70 (see Table 33), indicating that the children all agreed with this statement. As interpreted in the previous statements (1 – 2), the children see learning Vietnamese as a need to communicate with others in the society as well as a means to study at school. This can be interpreted as they try to achieve Vietnamese skills for their schooling. In this statement, significant differences among the groups of living areas, parents' occupation and parent's education levels were found (see Table 33), which reflects the same results with the statement 2 as interpreted above. This can be drawn that location areas, parents' occupation and their levels of education are factors related to the children's attitudes toward Vietnamese.

Thus, the results of the statements 1 – 3 show that all the Jarainese children agreed with these statements. This indicates that they find learning Vietnamese as an important tool for them to achieve the goals in schooling and communications in the mainstream society. It was found that location areas, parents' occupation and parents' levels of education are associated with the children's attitudes.

Table 31: Statement 1, “*Speaking Vietnamese helps me to communicate with Viet people and other ethnic groups.*”

Age		Living areas		Parent's Occupation		Father's Education		Mother's Education	
12-14 Age	15-17 Age	Urban Areas	Rural Areas	Job 1	Job 2	Less Educated	More Educated	Less Educated	More Educated
99	74	85	88	110	63	59	114	119	54
Mean		4.88	4.82	4.86	4.85	4.82	4.92	4.80	4.89
Std. Deviation		.36	.38	.35	.39	.41	.27	.45	.32
T-tests		t=0.96 df=171 p=.338	t=0.12 df=171 p=.907	t=-1.97 df=167.22 p=.051	t=-1.37 df=89.55 p=.175	t=0.88 df=82.02 p=.380			

Note: Job 1: related to manual labour = “Labour job”

Job 2: required knowledge, skills and qualifications = “skilled job”

Table 32: Statement 2, “*Studying Vietnamese is an important part of education*”

Age		Living areas		Parent's Occupation		Father's Education		Mother's Education	
12-14 Age	15-17 Age	Urban Areas	Rural Areas	Job 1	Job 2	Less Educated	More Educated	Less Educated	More Educated
99	74	85	88	110	63	59	114	119	54
Mean	4.61	4.64	4.53	4.70	4.56	4.71	4.63	4.56	4.74
Std. Deviation	.49	.48	.50	.46	.49	.46	.48	.49	.44
T-tests	t=0.39 df=158.50 p=.069	t=-2.39 df=168.38 p=.018	t=-2.02 df=138.98 p=.045	t=0.17 df=171 p=.868	t=-2.35 df=114.51 p=.020				

Note: Job 1: related to manual labour = “Labour job”

Job 2: required knowledge, skills and qualifications = “skilled job”

Table 33: Statement 3, “I think we should spend more time learning Vietnamese”

	Age	Living areas		Parent's Occupation		Father's Education		Mother's Education	
		Urban Areas	Rural Areas	Job 1	Job 2	Less Educated	More Educated	Less Educated	More Educated
12-14 Age	15-17 Age								
N	99	74	85	88	110	63	59	114	54
Mean	4.48	4.38	4.32	4.56	4.29	4.70	4.25	4.54	4.67
Std. Deviation	.77	.68	.83	.60	.77	.59	.69	.74	.58
T-tests	t=0.94 df=171 p=.347	t=-2.15 df=152.77 p=.033	t=-3.91 df=157.68 p=.000	t=-2.42 df=171 p=.017	t=-3.11 df=133.33 p=.002				

Note: Job 1: related to manual labour = “Labour job”

Job 2: required knowledge, skills and qualifications = “skilled job”

As illustrated in Table 34, the means of the statement 4 *“Studying Vietnamese can be important for me because it will make me more knowledgeable person”* spread from 3.38 to 4.40. This shows that a majority of children agreed with this statement. As interpreted in the previous statements (statement 2 and 3), most of children feel learning Vietnamese important. This can be understood that learning Vietnamese provides them more knowledge. This statement produced significant differences among groups of parents’ occupation and father’s education levels. Statistically significant differences are important as interpreted in the statements 2 and 3. This means the children whose parents with skilled jobs or more educated may desire to achieve Vietnamese for their knowledge rather than those whose parents with labour jobs or less educated. Another explanation is attributed to communication environment. As interpreted the parents’ attitudes toward bilingualism (see section 4.4.1), this may be the parents with labour jobs or less educated use more Jarainese in their working environment. Therefore this may make their children lack of opportunities to access to skills or knowledge in Vietnamese. This can be drawn that Vietnamese provides more knowledge, and their parents’ jobs and levels of education are factors relating to their attitudes. The rest of the demographic variables did not yield significant differences.

For the statement 5 *“We learn other knowledge through Vietnamese”*, the mean showed up from 3.91 to 4.32, indicating that most of the children agreed with this statement. This reflects that most of the Jarainese children see the importance of learning Vietnamese. It can be interpreted this as the Jarainese children perceive Vietnamese helps them achieve more knowledge. This result confirms the previous statements (statement 2, 3 and 4). This statement produced a significant difference between groups of living areas (see Table 35). Significant difference can be explained that the rural

groups may have stronger desire to achieve knowledge through Vietnamese than the urban groups because they may be lack of opportunities to get access to knowledge of Vietnamese. The rest of the demographic variables did not produce a significant difference.

Table 34: Statement 4, “*Studying Vietnamese can be important for us because it will make us more knowledgeable*”

Age		Living areas		Parent's Occupation		Father's Education		Mother's Education	
12-14 Age	15-17 Age	Urban Areas	Rural Areas	Job 1	Job 2	Less Educated	More Educated	Less Educated	More Educated
99	74	85	88	110	63	59	114	119	54
Mean	4.25	4.16	4.23	4.08	4.40	3.83	3.39	4.14	4.31
Std. Deviation	.73	.96	.77	.99	.53	.1.1	.60	.89	.72
T-tests	t=.1.014	t=-.489							
	df=171	df=171							
	p=.312	p=.627							
			t=-2.79	t=-3.72					
				df=170.73	df=76.14				
				p=.006	p=.000				
						t=-.1.25			
						df=171			
						p=.213			

Note: Job 1: related to manual labour = “Labour job”

Job 2: required knowledge, skills and qualifications = “skilled job”

Table 35: Statement 5, “We learn other knowledge through Vietnamese”

Age		Living areas		Parent's Occupation		Father's Education		Mother's Education	
12-14 Age	15-17 Age	Urban Areas	Rural Areas	Job 1	Job 2	Less Educated	More Educated	Less Educated	More Educated
99	74	85	88	110	63	59	114	119	54
4.09	4.15	3.91	4.032	4.10	4.14	4.14	4.11	4.10	4.15
Std. Deviation	.82	.71	.81	.74	.83	.82	.81	.81	.79
T-tests	t=-0.05	t=-3.50							
	df=171	df=171							
	p=.639	p=.735							
							t=0.24		t=-0.36
							df=171		df=171
							p=.814		p=.719

As the statement 6 “*Vietnamese is important to me because it will broaden my world view*” displayed in Table 36, the variability of the mean (from 4.07 to 4.44) indicates that all the children were in favour of this statement. This means most of children see knowledge of Vietnamese as a necessary means, which provides them opportunities to socialise in the society and in schooling. This result was consistent with the previous statements (4 and 5) as interpreted. This statement also produced significant differences among groups of parents’ occupation, which are the same findings of the statements (2 – 4). As shown in Table 36, the results reflect that the children whose parents with skilled jobs feel Vietnamese important to achieve knowledge. As interpreted in the previous statements (2 – 4), they may see their parents’ success as the good examples for them so they feel Vietnamese important. Other demographic variables did not produce significant differences.

As interpreted above, the results of the statements 4 – 6 indicate that a majority of the children held positive attitudes toward Vietnamese. This can be explained that the Jarainese children desire to attain Vietnamese for more knowledge and opportunities to adapt in the mainstream society and success in their schooling. It can be drawn that the Jarainese children see Vietnamese as an essential means to achieve more knowledge for accessing to the wider society and in the mainstream school.

Table 37 relevant to the statement 7 “*Speaking Vietnamese may give me more confident*” which shows the small variability of the mean within 3.53 and 4.03. This indicates the heterogeneous attitudes indicated by the responses to the question. This means most of children have comfort with speaking Vietnamese whereas some feel uncomfortable because of their proficiency in Vietnamese. A possible explanation is that Vietnamese is a means for communicating or achieving their personal goals, which

is not attached their identity. Comparing this statement with “the language use at home and in the village” (see Table 3 and 5 for details), it can be understood that speaking Jarainese is natural and strongly attached to the Jarainese children. This can be interpreted as the Jarainese children see Vietnamese as a means for their communications and schooling rather than their identity. As shown in Table 37, there was a significant difference among the groups of the parents’ occupation. This shows that the children whose parents with skilled jobs feel more confident than those whose parents with labour jobs. It can be interpreted this as the influence of the parents’ occupation on the children is important. This can be explained that the parents with skilled jobs may use more Vietnamese with their children than those with labour jobs as interpreted the attitudes of the parents toward bilingualism (see section 4.4.1), which is attributed to the communication environment. Therefore, this may increase the children’s confidence in speaking Vietnamese.

In all, the interpretation within 7 statements (1 – 7) related to the Jarainese children’s attitudes toward Vietnamese indicate that a majority of the children strongly agreed with these statements (1 – 6). This can be interpreted that the Jarainese children find studying Vietnamese important to them. All of them suppose that Vietnamese is a necessary tool for their schooling work and for the communications in the mainstream society. The findings suggest that Vietnamese provides them more knowledge and opportunities to socialise in the mainstream society and adapt to the mainstream school. Although all the children perceive the importance of Vietnamese for their schooling, interacting in the society and providing them knowledge, some of them feel uncomfortable with speaking Vietnamese. This seems to reflect the Jarainese children are aware of their identity through speaking their mother tongue rather than speaking

Vietnamese. Interestingly, the results of these statements reveal that location areas, the parents' occupation, levels of education are factors associated with the Jarainese children attitudes toward Vietnamese.

Table 36: Statement 6, “*Vietnamese is important to us because it will broaden our world view.*”

Age		Living areas		Parent's Occupation		Father's Education		Mother's Education	
12-14 Age	15-17 Age	Urban Areas	Rural Areas	Job 1	Job 2	Less Educated	More Educated	Less Educated	More Educated
99	74	85	88	110	63	59	114	119	54
Mean	4.21	4.20	4.08	4.33	4.07	4.14	4.25	4.24	4.13
Std. Deviation	.74	.70	.64	.71	.56	.71	.67	.71	.62
T-tests	t=.09 df=171 p=.929	t=-2.41 df=170.31 p=.017	t=-3.55 df=171 p=.000	t=-1.00 df=171 p=.317	t=1.07 df=117.52 p=.285				

Note: Job 1: related to manual labour = “Labour job”

Job 2: required knowledge, skills and qualifications = “skilled job”

Table 37: Statement 7, “*Speaking Vietnamese may give me more confident*”

Age		Living areas		Parent's Occupation		Father's Education		Mother's Education	
12-14 Age	15-17 Age	Urban Areas	Rural Areas	Job 1	Job 2	Less Educated	More Educated	Less Educated	More Educated
99	74	85	88	110	63	59	114	119	54
Mean	3.67	3.77	3.71	3.72	3.53	4.03	3.83	3.65	3.89
Std. Deviation	1.15	1.15	1.08	1.22	1.17	1.05	.93	1.25	1.04
T-tests	t=-.59 df=171 p=.559	t=-.057 df=169.63 p=.954	t=-2.92 df=141.39 p=.004	t=1.08 df=149.08 p=.283	t=-1.37 df=171 p=.171				

Note: Job 1: related to manual labour = “Labour job”

Job 2: required knowledge, skills and qualifications = “skilled job”

4.4.2.2. Children's Attitudes toward Jarainese

The Jarainese children's attitudes toward Jarainese through 7 statements (8 – 14) show that most of the children perceive the maintenance of Jarainese as necessary for preserving their culture, and knowledge of Jarainese allows them to better understanding about their cultural values. However, the data also reveal that the children's attitudes toward learning Jarainese in school are not homogenous. Some children felt learning Jarainese was important but others felt this was less important.

As indicated in Table 38, the means spreading from 3.32 to 4.58, positive responses of the children indicate that the children agreed with the statement 8 "*I feel that Jarainese needs to be maintained.*" This means most of the children feel concerned about the loss of their language or the potential loss. This can be interpreted as they want to maintain their language in order to prevent the loss of their language. This statement produced significant differences among the groups of parents' occupation and parents' education levels (see Table 38). As shown in Table 38, the children whose parents held labour jobs or were less educated were more positive toward maintaining Jarainese than those whose parents held skilled jobs or were more educated. This can be explained that the children in the family environment with parents who hold labour jobs or are less educated feel that maintaining Jarainese is more important than those whose parents hold skilled jobs or are more educated. This is attributed to environment communication as interpreted by the attitudes of the parents toward bilingualism (see section 4.4.1). This can be less or more impact on the children's attitudes toward the languages. It can be interpreted as that the children's attitudes toward Jarainese are associated with their parents' jobs and levels of education.

As the statement 9 "*I think we should spend more time learning Jarainese*" illustrated in Table 39, the large variability of the mean (between 2.67 and 3.24) toward this statement and the wide spread of the standard deviation indicate that the total population of those questioned hold heterogeneous attitudes. This indicates that most of the children do not think they need to spend more time learning Jarainese. This can be explained as that some of the children do not need Jarainese or they actually do not use it much because they do not see the potential loss of their language, whereas others need it. As interpreted in the statement 8, this can be understood that some children feel the loss of their language, which they need to learn whereas others do not feel this.

This statement produced significant differences among the groups of living areas, parent's occupation, and father's education (see Table 39). These differences can be explained as that the urban groups may feel the potential loss of their language which they need to learn whereas the rural groups feel this less. A possible explanation is that the children in rural areas may use more Jarainese in natural contexts than those in urban areas. Therefore they feel their language less loss. Contrastingly, the children whose parents hold labour jobs feel learning Jarainese is necessary while those whose parents hold skilled jobs feel so less. As interpreted in the attitudes of the parents toward bilingualism, this can be explained as communication environment in the family requires language competence for the members to interact with each other. Therefore those whose parents hold labour jobs may need to learn Jarainese to maintain their communications in their family whereas those whose parents hold skilled jobs may feel it is less necessary. This can be attributed to communication environment in the family and affects of the parents' occupation which may increase or incline the children's

attitudes toward learning their mother tongue. Other demographic variables did not affect the responses.

For the statement 10 “*Studying Jarainese is an important part of education*”, as disclosed in Table 40, the means were between 2.68 and 4.10, indicating that the attitudes of the subjects in response were not homogenous. This indicates that some children agreed weakly, some did not know and others disagreed. This means some of children suppose learning Jarainese at school is important whereas others disagree with this. This can be explained that some children see learning Jarainese at school as a need to maintain their language because they feel the loss of their language or they consider this as a means to facilitate them to achieve Vietnamese skills whereas others do not feel these. However, in fact it is the dominance of Vietnamese in schooling (see chapter 1 for details), which makes the children hold different views toward learning Jarainese. This can be understood that some children consider or take their priority to learn Vietnamese at school as a need. This can be attributed to dominance of Vietnamese or prestige of Vietnamese at the mainstream school which creates the different views in the responses of the children questioned.

Significant differences were found between the groups of parent’s occupation, and parents’ education levels with this statement. As T-tests shown in Table 40, these results show that the children whose parents held skilled job or were more educated felt learning Jarainese was less important than those whose parents with labour job or who were less educated did. As interpreted in the statement 9, this means the children in a home setting where their parents held skilled jobs or were more educated may not use or need Jarainese much. Therefore they suppose learning Jarainese is not important to them. In contrast, the children in the family domain where their parents were less

educated or held labour jobs may need to learn Jarainese for communications in their family (as interpreted in section 4.3.1.2). This can be interpreted as parents' occupation and levels of education are factors related to the attitudes of the children toward Jarainese.

Table 38: Statement 8, *"I feel that Jarainese needs to be maintained"*

Age		Living areas		Parent's Occupation		Father's Education		Mother's Education	
12-14 Age	15-17 Age	Urban Areas	Rural Areas	Job 1	Job 2	Less Educated	More Educated	Less Educated	More Educated
99	74	85	88	110	63	59	114	119	54
Mean	3.72	3.93	3.72	3.90	4.09	3.32	4.58	3.41	3.52
Std. Deviation	.96	.91	.95	.89	.80	.91	.50	.83	.86
T-tests	t=-1.53 df=171 p=.127	t=-1.29 df=171 p=.198	t=5.613 df=115.35 p=.000	t=11.50 df=167.12 p=.000	t=2.87 df=171 p=.005				

Note: Job 1: related to manual labour = "Labour job"

Job 2: required knowledge, skills and qualifications = "skilled job"

Table 39: Statement 9, “I think we should spend more time learning Jarainese”

	Age	Living areas		Parent's Occupation		Father's Education		Mother's Education	
		Urban Areas	Rural Areas	Job 1	Job 2	Less Educated	More Educated	Less Educated	More Educated
	12-14 Age	15-17 Age							
N	99	74	85	88	110	63	59	114	54
Mean	2.90	3.12	3.24	2.76	3.18	2.67	3.34	2.82	2.85
Std. Deviation	1.00	.99	.95	.99	1.00	.89	.90	1.00	1.09
T-tests	t=-1.46 df=171 p=.147	t=3.21 df=171 p=.002	t=3.37 df=171 p=.001	t=3.37 df=171 p=.001	t=3.37 df=171 p=.001	t=3.37 df=171 p=.001	t=1.27 df=171 p=.207		

Note: Job 1: related to manual labour = “Labour job”

Job 2: required knowledge, skills and qualifications = “skilled job”

Table 40: Statement10, “Studying Jarainese is an important part of education”

Age		Living areas		Parent's Occupation		Father's Education		Mother's Education	
12-14 Age	15-17 Age	Urban Areas	Rural Areas	Job 1	Job 2	Less Educated	More Educated	Less Educated	More Educated
99	74	85	88	110	63	59	114	119	54
Mean	3.22	3.53	3.44	3.27	3.74	2.68	4.10	2.96	3.61
Std. Deviation	1.23	1.85	1.11	1.31	1.10	1.11	.85	1.20	1.15
T-tests	t=-1.63 df=171 p=.104	t=0.88 df=171 p=.382	t=6.00 df=171 p=.000	T=7.22 df=155.73 p=.000	T=4.40 df=171 p=.000				

Note: Job 1:related to manual labour = “Labour job”

Job 2: required knowledge, skills and qualifications = “skilled job”

Thus, as interpreted in the statements (8 – 10), the findings show that a majority of the children advocate the necessity of maintaining Jarainese. This reveals they feel the loss of their mother tongue or they want to maintain to prevent such loss. However, the findings indicate that the children held different views toward learning Jarainese. This can be understood that some of them see the loss of Jarainese whereas others do not feel this. This attitude is attributed to the communication environment in the family which parents' occupation and levels of education affect the children's attitudes.

As demonstrated in Table 41, the means of the groups (from 3.95 to 4.32) indicate that all the children agreed with the statement 11 *“Studying Jarainese can be important for me because it will help me to better understand and appreciate art and literature of my group.”* This means most of the children believe that learning Jarainese provides them with more knowledge of their mother tongue for understanding their culture. This can be understood as learning Jarainese is important to maintain their culture. However, comparing with the statements 9 and 10, there are different views between those questioned. This shows that although the Jarainese children held different views toward learning Jarainese, the results reflect that most of them are aware of the importance of the knowledge of their language and that they want to know their culture more. Additionally, the dominance of the Vietnamese in the current mainstream schools may be a reason that may create the varying attitudes toward learning this language. This can be interpreted as learning Jarainese helps the Jarainese children understand their cultural values more.

Significant differences among age groups, living areas, parent's occupation, and mother's levels of education were found (see Table 41). This can be explained that the urban groups and the older children may use less Jarainese than the rural groups (as

attributed to communication environment). In addition, the older children may be aware of importance of their culture. Therefore they need to learn Jarainese in order to promote better understanding of their culture. Contrastingly, the rural groups and the young children may use more Jarainese so they feel themselves to be in the real and natural contexts of Jarainese culture. Again, the children whose parents held labour jobs or were less educated feel more positive to this statement than those whose parents held skilled jobs or were more educated. This can be explained in terms of the interaction environment in society and in these families which may not support the Jarainese children. Therefore, these children may not be motivated to expose their culture. This may be interpreted as interaction environment (see section 4.4.1) affects the children's attitudes.

Table 42 shows that all of the children strongly agreed with the statement 12 "*Speaking Jarainese may give me more confidence*" as the means of the groups indicate between 4.45 and 4.76, with the small spread of the standard deviation (see Table 42). This can be explained that speaking Jarainese is attached to their identity when comparing with statement 7 in the previous section. This reveals that speaking Jarainese makes them more confident than speaking Vietnamese. It can be attributed to, there being a strong connection between their identity and speaking the mother tongue. When t-test was applied, there were significant differences among age groups and parents' occupation (see Table 42). As interpreted in the statement 11, this can be explained that the young children and those whose parents held labour jobs or were less educated may use more Jarainese in the natural contexts whereas the older children and those whose parents held skilled jobs or were more educated may be lacking this opportunity, which is attributed to communication environment. Therefore this may be interpreted as

interaction or communication environment impacts the children's attitudes. Other demographic variables did not affect attitudes.

As illustrated in Table 43, the statement 13 "*The culture of the Jarainese is an important part of our Vietnamese culture*" was strongly agreed by all the children with the means between 4.54 and 4.81. The small spread of the standard deviation indicates that the subjects hold homogeneous attitudes. This can be understood that the children highly appreciate their culture as a resource for the national culture, and all of them would like their culture to be respected. This can be interpreted as the children want their language and values of their culture to be maintained and respected. Significant differences among parent's occupation and father's levels of education were found (see Table 43). Although the results show that all agreed with this statement, the children whose parents held labour jobs or were less educated seemed to hold more positive attitudes than those whose parents held skilled jobs or were more educated. As interpreted in the previous statements, this can be explained as that the natural contexts of Jarainese and communication environment may be a motivation to enhance or promote their culture. Therefore, those whose parents held labour jobs or were less educated may interact a lot in the natural cultural contexts, so they feel it important. This can be interpreted as that living environment related to the parents' jobs or levels of education affects the children's attitudes. The remaining demographic variables produced no significant differences among the groups.

The overall mean between 4.22 and 4.80 and the very small spread of the standard deviation indicate that the subjects totally agreed with the statement 14 "*Fluency of both mother tongue and Vietnamese helps me appreciate both cultures better.*" This means all the children desire to be proficient in both languages (Vietnamese and Jarainese),

which provides them more knowledge of both cultures. This can be interpreted as all of them would like to be bilingual.

Table 41: Statement 11, “*Studying Jarainese can be important for me because it will help me to better understand and appreciate art and literature of my group,*”

Age		Living areas		Parent's Occupation		Father's Education		Mother's Education	
12-14 Age	15-17 Age	Urban Areas	Rural Areas	Job 1	Job 2	Less Educated	More Educated	Less Educated	More Educated
99	74	85	88	110	63	59	114	119	54
Mean	4.05	4.32	4.33	4.01	4.29	3.95	4.29	4.11	4.24
Std. Deviation	.61	.59	.50	.69	.65	.49	.72	.55	.62
T-tests	t=-2.95 df=159.18 p=.004	t=3.50 df=158.71 p=.001	t=3.86 df=159.09 p=.000	t=1.71 df=94.45 p=.091	t=2.49 df=109.20 p=.014				

Note: Job 1: related to manual labour = “Labour job”

Job 2: required knowledge, skills and qualifications = “skilled job”

Table 42: Statement 12, “*Speaking Jarainese may give me more confidence*”

Age		Living areas		Parent's Occupation		Father's Education		Mother's Education	
12-14 Age	15-17 Age	Urban Areas	Rural Areas	Job 1	Job 2	Less Educated	More Educated	Less Educated	More Educated
99	74	85	88	110	63	59	114	119	54
Mean	4.76	4.45	4.69	4.69	4.54	4.70	4.67	4.61	4.67
Std. Deviation	.50	.67	.51	.66	.42	.70	.51	.60	.58
T-tests	t=3.39 df=129.77 p=.000	t=-1.55 df=157.77 p=.122	t=-2.94 df=169.08 p=.004	t=-2.19 df=90.91 p=.031	t=-0.63 df=171 p=.528				

Note: Job 1:related to manual labour = “Labour job”

Job 2: required knowledge, skills and qualifications = “skilled job”

Table 43: Statement 13, “*The culture of the Jarainese is an important part of our Vietnamese culture.*”

Age		Living areas		Parent's Occupation		Father's Education		Mother's Education	
12-14 Age	15-17 Age	Urban Areas	Rural Areas	Job 1	Job 2	Less Educated	More Educated	Less Educated	More Educated
99	74	85	88	110	63	59	114	119	54
Mean	4.69	4.61	4.74	4.75	4.54	4.81	4.61	4.67	4.69
Std. Deviation	.47	.49	.44	.43	.50	.39	.49	.47	.46
T-tests	t=0.34 df=171 p=.733	t=-1.79 df=167.79 p=.076	t=2.84 df=114.06 p=.005						
						t=3.03 df=142.04 p=.003		t=-0.17 df=171 p=.867	

Note: Job 1:related to manual labour = “Labour job”

Job 2: required knowledge, skills and qualifications = “skilled job”

As shown in Table 44, there were significant differences among the groups of parents' education and their parents' education levels. As interpreted above in the statement 13, this can be understood that the children whose parents held labour jobs or were less educated may have stronger desire to be bilingual because of the lack of opportunities to enhance Vietnamese and its culture. Contrastingly, those whose parents held skilled jobs or were more educated may feel a shortage of accessing the natural contexts of their language and culture. This shows that the parents' occupation and levels of education impact the children's attitudes. Other demographic variables did not produce any significant differences.

To sum up, the findings interpreted from the statements 8 to 14 show that the children's attitudes toward Jarainese were not homogenous in agreement. This indicates that children held different views toward Jarainese. However, the findings show that all of them advocate that maintenance of Jarainese is necessary. They would like their culture to be respected. They suppose that their mother tongue allow them to understand and preserve their culture.

The data reveal that some children felt learning Jarainese important but others felt this less important. This is expounded that some of them feel the potential loss of Jarainese, which needs to be learned and preserved whereas others do not think the loss of their language or they think studying Vietnamese is more important. This is attributed to communication environment and the current dominance of Vietnamese in the mainstream school affecting the children's attitudes toward Jarainese when responding those questioned. More interestingly, it was found that parents' occupation, levels of education and location areas are factors related to children's attitudes toward Jarainese.

Table 44: Statement 14, “Fluency of both mother tongue and Vietnamese helps me appreciate both cultures better”

Age		Living areas		Parent's Occupation		Father's Education		Mother's Education	
12-14 Age	15-17 Age	Urban Areas	Rural Areas	Job 1	Job 2	Less Educated	More Educated	Less Educated	More Educated
99	74	85	88	110	63	59	114	119	54
Mean	4.45	4.61	4.60	4.44	4.69	4.22	4.80	4.38	4.39
Std. Deviation	.57	.54	.49	.62	.54	.49	.45	.57	.57
T-tests	t=-1.77 df=171 p=.078	t=1.84 df=164.71 p=.068	t=5.70 df=171 p=.000	t=5.31 df=144.50 p=.000	t=2.07 df=171 p=.040				

Note: Job 1: related to manual labour = “Labour job”

Job 2: required knowledge, skills and qualifications = “skilled job”

Summary

The interpretation from the fourteen statements (1 – 14) regarding bilingualism shows that although all the Jarainese children would like to be bilingual, they held different attitudes toward Jarainese and Vietnamese. The findings reflect that the vast majority of children see the importance of studying Vietnamese for their schooling and interacting in the society whereas the maintenance of Jarainese is necessary for understanding and preserving their culture. This suggests that bilingual capabilities would be beneficial to them.

A majority of the children highly appreciate learning Vietnamese. They suppose that studying Vietnamese is important for their school work and interactions in the society. Additionally, they also think that Vietnamese provides them with more knowledge to broaden their views. This suggests that the Jarainese children want to learn Vietnamese, and that Vietnamese provides them with knowledge for adapting in school and in society.

The results also revealed that the majority of the Jarainese children find the maintenance of Jarainese is necessary. The children feel that knowledge of the mother tongue and values of their culture are important to them for their cultural identity which needs respecting. However, some of the children consider learning Jarainese important because they may see the potential loss of their language and culture whereas others feel it is less important. These children may see learning Vietnamese as more important than learning Jarainese or they do not fear the loss of Jarainese. However, these children less or more appreciate knowledge of their language and culture. Thus, the children's attitudes regarding to bilingualism suggest that they want to be bilingual and that

knowledge of Vietnamese provides them good opportunities to adapt to the mainstream society and knowledge related to schooling whereas knowledge of Jarainese allows them better understanding of their culture and maintaining their identity.

Interestingly, the findings show that the rural groups hold more positive attitudes toward Jarainese than the urban groups. This suggests that rural groups maintain use of Jarainese whereas urban groups use more Vietnamese (see Table 4 for details). It was also found that attitudes of the Jarainese children toward bilingualism are related to their parents' occupation and levels of education. These results suggest that location areas, parents' occupation and their levels of education are factors associated with the children's attitudes toward bilingualism.

CHAPTER 5

FINDINGS FROM PARENT INTERVIEWS

The following chapter presents key themes that arose from interviews with the Jarainese parents in the form of three narratives. Each narrative is representative of several individuals and represents a group of parents who share similar attitudes toward the use of Jarainese and Vietnamese in daily life, the use of their native language in the education setting, and toward bilingualism and the maintenance of their language. A summary of the converging and diverging of the three narratives will be given which along with the findings presented in Chapter 4 and 5 will provide a link for the general discussion in Chapter 7.

5.1. Introduction to Narratives

The perspectives from thirteen parents were obtained through individual semi-structured interviews. These interviews were conducted in research sites as detailed in Chapter 3. All interviews were in Vietnamese language, recorded digitally and then transcribed. The respondents' answers were then analysed. A number of common themes were found in parents' responses to the interview questions. After analysis of each individual interview it appeared that there were three broad groupings of attitudes. For this reason it was decided to present the findings in the form of three narratives (as explained in chapter 3). Each narrative includes illustrations of each type of parents' attitudes toward the general use of Jarainese and Vietnamese languages, use of Jarainese in education, and views toward bilingualism and the maintenance of the native language.

The interview results were divided into three clusters with regard to the attitudes displayed and the perspectives that the parents held. For each group, one of the respondents was selected as a typical representative of the attitudes in the group. Where the backgrounds or perspectives of the others in the group differed, the differences are explained in square brackets. Where the perspectives, experience or opinions reported by the respondents in the group converged, the representative's views are reported. The representatives in the three narratives are named Helm for the first, H'Rim for the second, and Bjom for the final story. Names are given to these narratives to highlight the way the day is part of a complex and personal way of seeing the issues.

The first narrative is based on the perspectives of the four respondents represented by Helm. This group was enthusiastic in maintaining their children's Jarainese, in particular children speaking Jarainese at home and in the village. They were also actively helped their children maintain Jarainese and their traditional cultural values. Their attitudes toward bilingualism and the use of Jarainese in education were positive, and they desired to see the changes of the instructional language in their children's education with a powerful sense of hope in order to help their children promote their school achievement and to ensure their mother tongue would be maintained.

H'Rim is a representative of the five respondents in the second narrative. This group held positive attitudes toward their children maintaining Jarainese speaking at home. These parents were motivated to keep children interested in speaking Jarainese and preserving their traditional cultural values. However, at times they spoke Vietnamese to their children at home in order to help their children learn Vietnamese for schooling. To them, it was inevitable that their children used more Vietnamese than Jarainese when they were out of the house. Bilingualism was considered beneficial to these parents and

their attitudes toward Vietnamese were as positive as towards Jarainese. Their views toward the use of Jarainese in education were very positive, and they expect to see their native language used in schools.

The final narrative is built based on the attitudes of three respondents. Bjom is the representative of this group. These parents paid little attention to maintaining their children's Jarainese speaking skills both at home and in the village. They stated that Vietnamese was the dominant language and their children had to master Vietnamese in order to succeed in school and the society. Although they thought bilingualism was good in some ways, they prioritised learning Vietnamese over other things. While they viewed Vietnamese as more important for daily life than Jarainese. They too were hopeful to see their mother tongue and the traditional cultural values maintained.

5.2. Helm's Narrative

Helm is a father of two children in a family living in a village. His wife works in a factory. He has two school children who go to the nearby school, where Helm has been working as a teacher for over 20 years. [Family backgrounds of other respondents in this group varied; two were teachers and one was a state officer, and their partners were farmers and a state officer, respectively. Additionally the numbers of their children also varied from one to two children.] As a Jarainese parent, the 50-year-old father, Helm voluntarily participated in this study. Helm is proud of being identified as a Jarainese, a minority teacher of both Jarainese students and students from other languages (those who are not from language minorities), and being able to keep the traditional and cultural values of Jarainese people in his family. He asserts that the family is a basic foundation for retaining Jarainese cultural values, the essence of the Jarainese minority

group, in the context of the bilingual setting, such as in Vietnam. Helm talks passionately about the contexts of his own language along with the problems and issues relating to the culture and tradition of Jarainese people. As a teacher, Helm has tried to teach himself Jarainese language, and now he is literate in Jarainese. [All the others in this group also described themselves as literate in Jarainese.]

Like many other Jarainese families in his village, Helm speaks Jarainese to his family and so do those in the family. He said that Jarainese people naturally speak Jarainese which he calls the official language in his family. [However, one participant in the group revealed that he sometimes speaks Vietnamese with his children while helping them with their homework. He explained that speaking Vietnamese in this situation is further practice for children to improve their Vietnamese proficiency.] Helm believed that the language use in the home setting always has a big impact on members, and among the generations within the home. He explained that the language he speaks is not only simple and easy for his children to understand, but also carries the cultural values of Jarainese peoples. When speaking Jarainese, he feels that there is a bond between the children, their parents and grandparents through which they can maintain good relationships.

Although all members in Helm's family are proficient in both Jarainese and Vietnamese, the preferred use of language within home environment is the Jarainese language. Helm said, "I am not scared of people who may say speaking Jarainese is very bad. I am proud of Jarainese because it is my mother tongue and reflects my roots." He added that he never asks his children to speak Jarainese but they understand that they are Jarainese. He sometimes reminds them of their roots by saying, "Don't forget that we are Jarainese, my dears."

Helm believes that it is through the use of Jarainese in daily conversations in his family that his parents and he himself bring love and feelings to their children and teach them how to live and behave as Jarainese people. He explained that speaking Jarainese to family members is essential because Jarainese is the language of their origins and ancestors. He said, “We do not deny our own language because it is always a good way of showing the ties that contain the love and close connections among the generations within family.” He added, however, “I understand that with proficiency in Vietnamese we get more benefits in society.”

Helm noted that there were unfortunately some situations that he could not control. He recalled that once he visited a Jarainese friend in his house in their village. He found that some of his friends’ children greeted him in Vietnamese and he even heard them chatting with each other in Vietnamese. It surprised him because this was not the case in his family. He laughed and said with satisfaction that “I am lucky because my children can speak Jarainese well”, and continued, “I have never heard my children speak in Vietnamese at home even when they are playing together”. This made a deep impression on Helm and he wondered what was the case in his friend’s house; were they Jarainese, or Viet after all?

Helm acknowledges the benefits of Vietnamese outside his village. A big question that worries Helm is why Vietnamese is the main language in a Jarainese home while the people are surrounded by mainly Jarainese people. [One of the participants in this group confirmed that speaking Vietnamese within home environment is common in her village; she believed that the language used in a family reflects the parents’ views. She was a parent who encouraged her children to speak Jarainese at home. She had a so-called “no Vietnamese at home” policy with her children. She explained that if parents

were not strict with using Jarainese at home, their children tend to speak more Vietnamese.]

Helm feels happy that their children never use Vietnamese while they play with their Jarainese friends in the village. “As you see, in my village there are more Jarainese people than Viet people. When my children play some traditional games with their Jarainese friends, they just speak Jarainese. When playing with Viet friends, they have to speak Vietnamese,” he explained. Helm communicates in Jarainese in his village at all times. When he meets other minority groups or Viet people and when he does business with other minority groups, he is compelled to speak Vietnamese. Helm affirmed that when Jarainese children or adults communicate with other minority groups they are compelled to use Vietnamese because Vietnamese is a common language in the country.

Having no other option than using Vietnamese with other minority groups, Helm sees himself in a situation that he must accept Vietnamese as a universal language everywhere and for any purposes, such as cross-language communications, education or media. Vietnamese is used widely. “We have no choice because Vietnamese language plays a key role in the mainstream society. If our Jarainese community members acquire Vietnamese, they get benefits in social activities, education and many other fields,” he thinks. Further, Helm said in order to have better living conditions, knowledge related to career or higher education pushes everybody including himself, his children, and other Jarainese people to acquire Vietnamese well. Consequently, it worries him if his children are not fluent in Vietnamese because lack of proficiency in Vietnamese simply prevents them from getting good education at school and achieving good academic results along with not being able to catch up with the mainstream in the society.

Helm thought that the existence of Vietnamese as an official language in schooling makes a language barrier for the Jarainese students. Jarainese students encounter difficulties at the starting point of their primary schools. His children had similar experiences even though they were sent to the kindergarten where they were exposed to Vietnamese. However, their learning experience through this exposure was not enough and could not make them proficient in Vietnamese. He is very concerned about acquisition of Vietnamese by the Jarainese students. [Helm's concerns seemed to be shared by two other participants in the group. They thought that sending the children to the kindergarten is not enough. In addition, the parents should offer two or three hours weekly to teach Vietnamese to their young children when they are at the ages of 4 or 5.]

Helm considers that the use of Vietnamese in mainstream as a media of instruction schools leaves students no choice of language. Helm does not dare to say that he wants to exclude Vietnamese completely from schools and that the children should learn in their own language. He said, "We accept learning Vietnamese as the means of instruction but we also need to be literate in our own language." Helm like other Jarainese people desires children achieve both Vietnamese competency, helpful for their schooling, and competent literacy skills in their own language.

As schools do not use Jarainese as an instructional language and only use Vietnamese, Helm encourages his children to learn Vietnamese. He said if the children acquire Vietnamese proficiently, they can do well at school and have more opportunities in the future. However, Helm emphasizes maintaining the speaking of Jarainese within the home and sees this as parents' responsibility. "I'm afraid, because of the benefits from Vietnamese in the mainstream society, many Jarainese people deny speaking in their own language," he said. [Two other parents considered it was parents' responsibility not

only to maintain Jarainese, but also to help their children develop their Vietnamese skills as these are necessary for education. However, they particularly emphasised that the maintenance of Jarainese should be focused on more.]

Hence, when Helm has free time, he usually teaches Vietnamese and Jarainese to his children. He wants his children to overcome difficulties about the languages in achieving good results at school and be literate in Jarainese as well. Helm also wished that Jarainese children could attend classes where they could learn their lessons in Jarainese. Helm explains that using both Jarainese and Vietnamese at school from the beginning of children's education may help Jarainese children not only learn Vietnamese well which is good for their future, but also gives them the opportunity to become literate in Jarainese. [Most of the participants in this group think that the use of Jarainese in kindergarten, besides Vietnamese as the official language, is necessary to help children become bilingual. In particular, they think that Jarainese children in the remote areas need more exposure to Vietnamese so they can develop a reasonable level of proficiency in Vietnamese necessary for their education whereas children in the urban areas have already more exposure to this language.]

For Helm, bilingual education programmes are advantageous for Jarainese students and consequently their community. Jarainese people can develop skills in both Jarainese as their heritage language and Vietnamese as the official language of the country. [Regarding use of Jarainese at school, one participant in this group mentioned that Jarainese children should study in Jarainese first, and then shift to Vietnamese. He believed that exposure to the two languages simultaneously would overload the children. He fully supports the use of the two languages at school, but he raised concerns about how to accommodate Jarainese children at schools.] Overall, Helm feels

worried about maintenance of Jarainese in the future and believed the only way to reduce concerns is bilingual education settings for the Jarainese people.

In summary, all participants in this group represented by Helm think that Jarainese maintenance is the parents' duty, with parents taking responsibility for educating their children when living in a bilingual environment. This is important because living in a society where there are social impacts relating to the language use may make some people reluctant to learn their mother tongue and use Vietnamese due to its social benefits. Hence if parents do not take responsibility for educating their children in their mother tongue, this language would gradually be lost. This is not just a language but it is the essence of the Jarainese culture and tradition which is inherited from their ancestors. This language is full of feelings and is considered as a strong bond among generations in Jarainese families. Hence people should feel guilty if they do not maintain their native language and do not pass it on to the next generations.

Helm also noted that "if each family in their village does not pay attention to teaching Jarainese to their children, Jarainese people will definitely lose their language and consequently they will lose their connection to their roots. For example, some Bannar⁶ people use Vietnamese names for their children instead of using Bannar names." He wants his children to learn and preserve Jarainese and transmit this language to the next generations. To him, mother tongue is related to the cultural values, their origin, tradition and customs. Helm wants his people to retain their traditional lifestyles, special daily activities, and festivals as a precious heritage in his community. "Jarainese people think more highly of spiritual aspects than material ones, and family is an essential concept in the Jarainese culture," he stated. [All participants in this group expressed

⁶ One of the indigenous groups in Gia Lai of Vietnam, see chapter 1 for details.

deep worry about the gradual loss of their traditional cultural values and their native language. One respondent asserted that cultural values will be lost first, and then the language unless older generations transmit them to their children. He explained that the transmission of cultural values and language to the next generations highly depends on the older generations' knowledge and perspectives.]

Helm thinks strongly of his identity in the society as an ethnic minority. He sees himself as a Jarainese man who cannot say that he likes Vietnamese. "In some ways, Vietnamese is just a means of communication with others in the mainstream society. Even if someone cannot identify from my appearance that I am a Jarainese man or an indigenous person, I am still a Jarainese person. Whatever I do and wherever I go, [...] I am always a Jarainese man, an ethnic minority. I am proud of my Jarainese people and my language. So teaching Jarainese to my generations is necessary to maintain our identity and root for our pride," he said.

In Helm's family, Helm and his parents usually tell their children about the legends and fables of the Jarainese people in the evenings. When having free time they also teach their children how to make simple tools or furniture which represent traditional values of their people. Helm said, "Many Jarainese children in their village do not know much about the legends and fables of their ancestors. They are not told these stories, and even they do not know how to make any simple traditional artefacts like bamboo basket." [All participants in this group reported that they try to keep their language and its traditional cultural values by teaching their children how to make traditional things or sending them to artists' house in their village where they can learn how to weave bamboo baskets or cloth. This is because they do not want to see their traditional

cultural values dying out because of the impact of the mainstream society on their culture.]

Helm thinks that some parents and families are irresponsible and they should feel guilty for losing their heritage. He suggested, “Grandparents and parents must take responsibility for perpetuating their history.” And he continued, “In my family, my parents and I always highlight these issues for my children in order to help them preserve their heritage.”

Helm censures Jarainese people who cannot read or write Jarainese and says they are like a “blind” person. Additionally, he claims that some people, who are not able to read and write in Jarainese, learn how to read and write in Vietnamese. This is why in his village the number of literate Jarainese people is extremely low. That too many Jarainese people are illiterate in their native language is one of Helm’s biggest concerns. Giving the reasons, he explains that there are no formal courses to teach Jarainese literacy. He also complains of not having any newspapers, magazines or books in Jarainese – except a 30-minute-TV programme (mainly on local news) being broadcast every day. [One participant in the group stated, “We do not have any opportunities to read or write our Jarainese. This prevents us from developing fluent reading comprehension in our language.” He also complains that lack of books or newspapers in Jarainese prevents people from learning Jarainese literacy. Furthermore, the maintenance of Jarainese becomes more difficult in the future.] Helm thinks that books or textbooks in Jarainese are necessary for maintaining and developing Jarainese while TV programmes are just good for listening skills. “We need to be taught Jarainese, our children and grandchildren need to be literate in our language,” he said. “How can I do it while there is only one me?” he wondered.

Helm thinks because Jarainese people are not literate in their native language, it is hard to maintain Jarainese and eventually this language will die out. He wishes they had books published in Jarainese so people could better maintain their native language. [Some participants in the group consider books in Jarainese useful to maintain this language. However, one participant thinks that books are not enough for maintaining the language: it needs active teaching. He said, “I want our Jarainese used in formal education, and the government or local authorities should pay more attention to our community language.”]

Like other language minorities in the country, for example Bannar, Ede, Khmer or H’Mong⁷, Helm believes that it is right to be proud of his (Jarainese) people and their cultural values. “However, I feel sad about the current situation,” he said. “I think our children need to learn both Jarainese and Vietnamese. Because Vietnamese is useful for my children’s education and their careers in the future while Jarainese is for preserving and developing our own language within our Jarainese community,” he continued. Helm challenges the Jarainese community to find a solution before the Jarainese language is lost.

5.3. H’Rim’s Narrative

As mentioned in the introduction section of this chapter, the second narrative has been developed to represent a further group of parent participants and is named after H’Rim.

H’Rim is a 36 year-old mother of two children, living in the village 15kms from the town centre. She is a worker in a rubber company. [Four respondents in this group were workers while the remaining two were a farmer and a teacher. They have a various

⁷ Bannar, Ede, Khmer and H’Mong are the indigenous groups in Vietnam.

number of children, with three families having two children and the rest having more than two children. In terms of age, two of the respondents were over 54 years and others were from 32 to 45 years of age.] Being a mother, H'Rim emphasised the mothers' roles in the family in bringing up children. She believes mothers have a strong influence on their children in many aspects of their daily life, as for example, how children are taught to communicate and behave. Additionally, parents are expected to motivate and encourage their children to preserve their mother tongue and its cultural values.

H'Rim, as a typical mother, is proud of her children. Despite her children not being very successful in education, they do their best to preserve their native language and their cultural values. She said the children are not often interested in what parents want but they sometimes respect their parents and follow them; when they are out of their parents' sight, they do what they want to. She is aware that, particularly when they grow up, their thoughts may change to a great extent. With the help of her family she wishes to teach their children the best of the Jarainese tradition. "I do not want to force them, though," she said. [All respondents in this group expressed similar thoughts. They encourage their children to speak Jarainese and try various ways to keep their children interested in Jarainese language and its values.]

Despite living in a bilingual environment, the language spoken in H'Rim's household is often Jarainese. She stated "Jarainese is an important tool to connect our family members and other Jarainese people in our village; it is also the language through which our traditional values can be transferred to next generations." There were four generations living together in H'Rim's family: grandparents, parents, children and great-grandchildren. This is not an unusual situation in the Jarainese community. She highlighted the usefulness of bringing up children in this traditional family to preserve

their culture and saw the older generations as the foundation or roots of the family who help to maintain their native language and culture. “Grandparents and parents are a basic foundation in the family. They are like roots that help to maintain our native language within family and keep our culture alive” she said.

For her, many generations in her home will help her children keep speaking Jarainese at home. Although her children sometimes speak Vietnamese at home, her family members do not want them to speak like that. “Our grandparents and I always wish to see our Jarainese spoken at home. Because we are Jarainese,” she added. However, there is a situation where she uses Vietnamese, as when she helps her children with their homework. She explained, “In terms of education, I want my children to practice their Vietnamese and doing homework provides a learning experience for them to practice their Vietnamese vocabulary skills at least.” On one hand, she always wishes that her children do well at school and have a bright future. On the other hand, she also thinks they should speak Jarainese and make themselves familiar with their native culture and tradition. [Some of the respondents in this group revealed that their children sometimes speak Vietnamese with each other which gives them an opportunity to enhance their Vietnamese skills, despite Jarainese being mostly spoken in their family.]

H’Rim communicates with many Viet friends and colleagues in Vietnamese at work every day. However, she explained that “When coming home I still speak Jarainese in order to keep our family tradition. That is the way I am trying to keep my children’s interest in maintaining Jarainese.” She acknowledges that if she uses Vietnamese at home all the time, this may help her children to learn Vietnamese better which might help them to be successful in their education, jobs, and promotion in society in the future. “However, we do not do it that way,” she explained. “We need our children to

use our own native language at least at home which connects us to our roots, and shows who we are as a minority.” [All of the respondents in this group think that speaking Jarainese at home is sufficient. When going out, the children should use both languages or just Vietnamese in order to improve their Vietnamese skills which are necessary in their public lives and for their survival.]

H’Rim mentioned that she and her children are proficient in Vietnamese but they speak Jarainese at home. She also often teaches her children to sing in Jarainese or tells them Jarainese stories. “I try different ways to keep my children interested in speaking Jarainese at home. I think if they are not interested, they don’t bother to speak Jarainese and maintain their language ability, and soon Jarainese will be forgotten because all children are exposed to Vietnamese out of their homes,” she said.

H’Rim believed that children’s language depends on their parents’ views and in particular on their activeness in teaching them the language, and also on their immediate environment where they interact with others.” When children go out of the house, they are constantly exposed to Vietnamese. When playing with friends, they can speak both Jarainese and Vietnamese but they have to speak only Vietnamese with their Viet friends. To H’Rim, this is a good way for the children to practice their Vietnamese skills. H’Rim, herself speaks both Jarainese and Vietnamese but her preference is Jarainese even with Viet friends who know how to speak Jarainese. “This is a good way for Viet friends to learn this language (Jarainese) more,” she said. Nevertheless, she admitted that in most of communication situations outside the village she often uses Vietnamese. [Two other participants in this group said that it is not necessary for them to speak Jarainese with their Viet friends. They felt they should speak Vietnamese to have more chances of quality interaction. All of the respondents in this group reported

that their children tended to use Vietnamese when they went out the home setting.] H'Rim believes that the existence of the two languages in her community played an important role for the Jarainese community. Vietnamese is used in many fields and high levels of proficiency in Vietnamese open the doors to better jobs and education. Conversely, Jarainese is used specifically in the Jarainese community and maintains relationships with relatives in the community and helps them preserve their roots and culture. She explained: "Vietnamese is a formal language for 54 minorities in the nation. All the activities, communication, education, work and relationships in society are in Vietnamese. The social, political and economic knowledge, and technology progress are in Vietnamese. Everywhere everything is in Vietnamese. We minorities must be submissive to the majority. So if we do not have Vietnamese ability, we get access to nothing." Without Vietnamese, no one can catch up with the development of society and it would be very hard to survive in the mainstream society. Media is in Vietnamese, too. Through Vietnamese, she can learn a lot from many people who have higher education levels than her. Most of the highly educated people are Viet people while the rate of highly educated Jarainese people is low. Over all, she believes that Vietnamese language facilitates her communication and broadening her knowledge for her daily life.

From her experience, H'Rim believes that the Jarainese people should concentrate on learning Vietnamese for their survival. Lack of proficiency in Vietnamese makes them disadvantaged in communicating and trading with other people outside the Jarainese villages. She acknowledged that her proficiency in Vietnamese benefits her in her job, especially in approaching new technology. If she did not know Vietnamese well, she could not attend the training courses for work. These courses are not available in

Jarainese. “By studying Vietnamese we get benefits in society even though we’re Jarainese. At home and inside the village, Jarainese plays an important role for communicating with our relatives, friends and neighbours. This helps us retain our language and traditional values,” she said. H’Rim also highlights that learning Jarainese is required to preserve Jarainese roots. [One respondent in this group strongly expressed that he is not happy to learn Vietnamese but since it is the dominant language, they have no option and his children and he must learn Vietnamese as much as possible for their survival and their better future. He emphasized that this does not mean that Vietnamese is more important than Jarainese.]

When asked about the instructional language at school, H’Rim stated that “Jarainese children face a big challenge at school because we do not find any use for our language in schooling. All subjects at schools are taught in Vietnamese. Jarainese children are required to understand Vietnamese.” She wondered if Jarainese children do not have proficiency in Vietnamese, how they could understand what their teachers explain. She recalled that when she was a young child at primary school (Year 1 and 2), she could not speak Vietnamese well. It was a very hard time for her when she had to learn the language and get acquainted with schooling. “It was a struggle for me,” she said. Sometimes her teachers spoke very fast, and she could not follow what they were saying. Consequently, she did not do very well at primary school compared with her Viet classmates. So she concluded that lack of competency in Vietnamese is actually is a language barrier, and that it causes difficulties for Jarainese children at school if their Vietnamese is not proficient.]

H’Rim believed that “using Jarainese at school would be the best way for all Jarainese children to learn Vietnamese and improve their academic achievement.” This would

give them a chance to be literate in their own language and also provide a first language base from which to learn Vietnamese for their schooling in mainstream schools. Because Jarainese is not currently spoken at schools, Jarainese children are required to study the school curriculum in Vietnamese from day one. H'Rim thought that using Jarainese language beside Vietnamese would benefit children in their schooling. For example, H'Rim sent her children to kindergarten so they could learn Vietnamese catch up with their Viet classmates in year 1 and year 2. Additionally, she and her husband have made an effort to teach Vietnamese to their children during that time. She believed that as a result their children's Vietnamese was better than that of others who are not assisted. [Half of the respondents in this group said that while their children were sent to the kindergarten, to learn Vietnamese, their Vietnamese ability was not sufficient for the academic requirements of primary schools. These parents reported that their children often complained that they could not understand their teachers' instructions. As a result, these children got bad academic results in year 1.]

H'Rim thinks that bilingual education at the beginning of schooling not only creates a good environment for the Jarainese children where they are able to learn Vietnamese better, but also helps them further develop literacy skills in Jarainese. She highlights that even though Jarainese is not used as the means of instruction in schools, she wishes to see some courses on Jarainese where children can develop their literacy skills. She said, "I think that the best way is that the teachers should use both Jarainese and Vietnamese. This would help my children much more in their schooling and in our own language maintenance." [While, two respondents in this group thought schools should have instructions in Jarainese for at least two years, the others think schools should utilize Jarainese language for at least five years to allow their children become bi-

literate. All these parents wish to see the two languages being used in the education system.]

It is the maintenance of Jarainese and its cultural values that most concerns H'Rim. She said that while older generations want to preserve their native language and their traditional values, younger generations ignore that need. "When the old generations pass away, what will happen for our Jarainese?" she asked. In her family, dinnertime is considered as the family time. After dinner, her parents usually tell stories to children or teach them Jarainese songs. She believes this is not the case in some families. She thinks it is the way her family keeps their cultural values and passes them on to the next generation. [Half of the respondents in this group said that they were at a disadvantage compared with others. Because they know little about Jarainese stories or songs because their grandparents and parents did not know much either. So they and their children do not have a chance to know more.]

H'Rim strongly expressed her opinion that the dominant role of Vietnamese in society and in schools may put Jarainese and its cultural values at risk with high possibility of the loss of the language. She explained, "Now few Jarainese people are able to read and write in Jarainese. It is a big disadvantage that Jarainese community suffers. I myself cannot be read and write in Jarainese very well so it is hard for me to teach Jarainese to my children." She said that parents cannot teach Jarainese to their children because they are not literate in Jarainese themselves. If they want to preserve Jarainese, Jarainese people must be literate in their language, and "only schools can do that," she said.

H'Rim stated, "Maintaining our mother tongue means to preserve our culture, customs and traditional values. If teaching Jarainese is not prioritised, our language and culture

will no longer exist.” She supposed that her children are growing up with Vietnamese in the mainstream society but not literate in Jarainese. The benefits of Vietnamese will support them but they and their generation will forget their roots and then Jarainese and its values will be gradually lost. She emphasised “Vietnamese and its benefits outside the village are a main factor for forgetting our native language. Sooner or later Jarainese will be dead if Jarainese people do not focus attention on maintaining Jarainese and something is not done immediately.” She thinks the usage of spoken Jarainese in daily conversations at home and in the community is not sufficient. Reading and writing in Jarainese are needed to maintain the native language.

H’Rim indicated that Jarainese people must use Vietnamese everyday when communicating outside their village. This makes the use of Jarainese very limited which in the long term may lead to its loss. She asserted, “Jarainese language is in danger because of the domination of Vietnamese in the mainstream society. Being Jarainese, I want my mother tongue to be maintained and developed.” She also wishes to have books, textbooks, and documents in Jarainese printed as media for teaching and transmitting Jarainese to the coming generations. She reported most of people in her village are not literate in Jarainese. The villagers want to learn their language but there are no books and no teachers. Few people, she said, have been lucky enough to have the chance to study Jarainese from their grandparents or parents.

H’Rim thinks that Jarainese community faces a big challenge in maintaining Jarainese language and cultural values. She does not want to lose her own language and her roots. She said “I wish that I could be literate in my language to teach my children.” She stressed that the main objective of language was to keep her culture, habits and customs

of Jarainese people forever. “No ethnic minority people want to deny their roots and neither do we,” she added.

The cultural values of Jarainese people are disappearing. H’Rim said that Jarainese people have the folk songs such as love singings, lullabies and cradle songs, but now there are not many people who know them. H’Rim said, “I have heard some of the old people sing these songs but young people are more keen on Karaoke in Vietnamese.” She feels lucky that she knows some of these songs from her childhood and through her grandparents and she teaches them to her children. She is also aware some Jarainese epics that have been published, but these are in Vietnamese, not in Jarainese. Further, she talks about traditional Jarainese houses, houses on stilts, which are disappearing and being replaced by modern houses. H’Rim is witnessing all these changes sadly. “Something exists but is being lost,” she complains. “Why does the government not do anything to keep it alive? Or our Jarainese culture will not have any values! We need to keep the things that belonged to our ancestors.”

5.4. Bjøm’s Narrative

This third narrative represents a further group of parents and is presented in the name of Bjøm, as introduced in the earlier section of this chapter.

Bjøm, a 40-year-old father with two children, a son and a daughter, is a state officer. He knows Jarainese and benefits from the mainstream society which operates in Vietnamese. The interview with Bjøm was conducted in his office, in the town centre of the district about 10km away from his village. [The other two participants clustered in this group, a 42 year-old-female, state officer and a 38-year-old,male teacher, reported that their partners were all state officers; they both had only one child.]

Bjom feels happy that he can speak Vietnamese very fluently and appreciates that he has had the opportunity of going to school. Although he knows Jarainese, he uses Vietnamese a lot. He thinks that Vietnamese is quite important for Jarainese people when they come out of their village. He stated, “The two languages in our society are like two roads in front of me: each road has a different purpose because each language has its own role and function.” However, he considered that, in many ways, Vietnamese has a more important role than Jarainese. “This road probably leads our life to the brighter future whereas my Jarainese could be useful in a limited scope and only in the Jarainese community,” he explained. Bjom asserted that only Vietnamese helps him and his children survive in mainstream society. “Learning Vietnamese brings a better future to us while learning Jarainese is just to maintain it within the Jarainese community.” He added, “Outside the world nobody uses it.”

In Bjom’s family both Vietnamese and Jarainese are used to communicate within the family members. Bjom believes that Vietnamese is necessary for his children’s success in education and their future careers. Therefore, Vietnamese is used more than Jarainese within his home. He said, “Children are the biggest property of the parents. Therefore my wife and I always pay attention to my children’s education and their proficiency in Vietnamese.” [One respondent in this group reported that his family speaks more Jarainese at home because they have a lot of exposure to Vietnamese out of their home, and he wants his children to speak Jarainese within the home to maintaining the language. However, they sometimes switch to Vietnamese to help the children’s proficiency in Vietnamese.]

Bjom reported that his wife and he are proficient in Vietnamese so they attempt to create an environment in Vietnamese at home for his children to improve their skills in

Vietnamese. He explained that there are three main reasons for them to use Vietnamese at home. Firstly, when he met his wife and they fell in love with each other, they spoke Vietnamese. So when the family is together, they usually speak Vietnamese with a bit of Jarainese at times. “I think we speak Vietnamese more than Jarainese,” he said. Secondly, Bjørn is required to speak Vietnamese at work. “It’s really hard for me to keep speaking Jarainese,” he said. Finally, he prefers to speak Vietnamese in his family to facilitate his children’s proficiency in Vietnamese and particularly to supply them with more Vietnamese vocabulary in order for them to catch up with their classmates. Bjørn said “I’m Jarainese; I do not speak Jarainese very often so I feel at fault with my ancestors. You know how important Vietnamese is for surviving, studying, and getting a good job in the mainstream society.” When he tries to speak Jarainese to his children at home, he finds that “it’s hard for me as I get used to speaking Vietnamese.” [One respondent said that despite working in a Vietnamese speaking environment, he speaks Jarainese at home. He thinks speaking Vietnamese at home is beneficial for his child but he does not want his child to forget Jarainese.]

Bjørn’s children speak Jarainese to their grandparents. Bjørn explained that his parents cannot speak Vietnamese well so he and the children must speak Jarainese to them. However, there are some strange circumstances in his family that Bjørn revealed, “While my parents speak Jarainese to my children, the children sometimes reply in Vietnamese which my parents cannot understand.” His parents always complain to him that his children speak too much Vietnamese at home. “Sometimes my parents are angry with the children speaking Vietnamese,” he said. Bjørn explains that it is inevitable because his children use Vietnamese habitually. He usually advises his children to speak Jarainese to their grandparents, and explains to his parents that the

children become used to speaking Vietnamese out of the home. He admits that he and his children tend to speak more Vietnamese. [One respondent in this group reported that despite being proficient in Vietnamese, his child always speaks Jarainese to his grandparents. The child speaks two languages to him and his wife. Another respondent reported that she still speaks Jarainese to her child but the child replies in Vietnamese. She explained that the reason is that her husband works in an office and he uses Vietnamese a lot. So when he comes back home he speaks Vietnamese to the child very often.]

When playing with their friends in the village, Bjom's children mostly speak Vietnamese among themselves. Bjom said "Many Jarainese children in my village speak Vietnamese fluently so they often communicate with others in Vietnamese freely." He explained that in the village where he lives, there are many Viet people living nearby. Therefore, the Jarainese children are influenced by the communication environment of their Viet friends. Bjom does not force his children to speak Jarainese outside the home. He admitted that he himself does not speak Jarainese often when he goes out. Bjom speaks Jarainese with his Jarainese friends with a bit of switching to Vietnamese. He explained when he is greeted in Vietnamese, he has to reply in Vietnamese. Relying in Jarainese seems awkward in this situation to Bjom or perhaps he is too shy to reply back in Jarainese. [Two respondents in this group revealed that their children tended to speak Vietnamese outside the home. They speak Vietnamese with their Vietnamese friends but keep Jarainese to speak with their Jarainese friends; they sometimes speak both languages with their Jarainese friends.]

When asked what language Bjom prefers to speak, he was really confused. He answered, "I do not know what to say about this, but I think I prefer both of them." He

explained that each language has a different role. “Vietnamese is an official language spoken in all circumstances in the society while my native language is just one language which belongs to a small group out of 54 minorities in Vietnam,” he said. He stated that without Vietnamese competency, one cannot benefit from what society offers, such as education and interaction in various fields. Bjørn emphasised: “Vietnamese is a significant tool for schools and access to the job market outside the Jarainese villages, and simply it is required to survive in mainstream society. Therefore, Jarainese people should learn more Vietnamese.” Bjørn thinks that Jarainese people can be successful in society only if they improve their Vietnamese skills.

He is proud that his children are excellent in Vietnamese, which is because they have had opportunities to improve their Vietnamese ability at home. Bjørn explained, “With speaking Vietnamese at home, my children’s Vietnamese has improved a lot. If my children were not given the chance to learn and practice Vietnamese at home, they could not achieve such good academic results at school as they do now. For me, my life actually changed a lot when I became proficient in Vietnamese. I have had many advantages, especially in schooling and my current job.”

He said that when he was at primary school his Vietnamese was not so good. At the secondary school, he tried his best to study Vietnamese and practiced a lot with his Viet friends. He was also lucky to receive help from his teachers. He overcame all his difficulties and completed high school. Everything has gone well since then thanks to his proficiency in Vietnamese. “That is the main reason why I prefer to speak Vietnamese to my children at home,” he said. He stressed that the opportunities for his family depend on their proficiency in Vietnamese which helps them to improve their life style and provide for his future generations. Bjørn thinks it is not necessary to use

Jarainese as a media of instruction at school. He said, “The use of Jarainese at school needs to be considered carefully.” He wondered whether using Jarainese at school would make more difficulties for children, because children would be required to learn two languages simultaneously. He thinks schools should focus more on Vietnamese as this is the language which is more influential in children’s future life. He explained, “It’s certain that at first, Jarainese children face some difficulties with Vietnamese at school but gradually they will acquire the language.” Bjom thinks that using Vietnamese as the means of instruction at school forces Jarainese children to do their best to achieve Vietnamese skills. He suggested that it is not important whether they use Vietnamese or Jarainese; what is important is parents’ efforts in helping their children at home with their schooling. [One respondent in this group said that learning Vietnamese is more necessary. She said Vietnamese is the main language Jarainese people use outside in society. She does not care whether her child uses Jarainese or not. “Now it is the time that I should focus on my child’s Vietnamese proficiency first,” she stressed.]

Bjom suggested “it is better that Jarainese language is included in school curriculum for about two or three hours every week so Jarainese children can learn Jarainese literacy skills; this is because their parents are mostly not literate in Jarainese.” He thought this was a good way to maintain Jarainese language. Bjom emphasised “Children should save their time to study Vietnamese because Vietnamese is more important and is the main language being used outside our villages.” Bjom gives a high place for Vietnamese at school for two reasons. Firstly, Jarainese is not considered a universal language. It is valuable within the home setting and within the Jarainese community, whereas Vietnamese is the foundation for good education and a better future. Secondly, Vietnamese is the language that children need more in their jobs or their business when

they grow up. So “Jarainese children must focus on studying Vietnamese at school as much as possible,” he said.

Bjom, recalling his own personal experience believed that Jarainese children cannot achieve well academically when they are weak in Vietnamese. They need to improve their Vietnamese skills to catch up with their Viet friends. “I think schools are good practical environments for Jarainese children to improve their Vietnamese skills,” he said. In practical terms, he thinks the teachers at the schools have not made much effort in helping Jarainese children improve their Vietnamese. Consequently, some Jarainese children lack confidence when they are at school, and they are even shy to share or communicate with other students because of their lack of Vietnamese ability. “I think exposure to Vietnamese as the main media of instruction is quite good. However, I believe that teachers’ roles at school and the parents’ roles at home in teaching Vietnamese are more important,” he stressed.

Bjom feels very happy because that he is proficient in Vietnamese. “You see, the larger social environment does not allow us to speak our native language. Look at the outside world, everything is in Vietnamese,” he said. Therefore, he wants his children to achieve proficiency in Vietnamese so they can catch up with their Viet peers. However he does not want his native language to be completely lost. “I cannot be really literate in Jarainese. Consequently, my children cannot be literate in my own language. As I told you, schools should teach Jarainese reading and writing for Jarainese students at least two or three hours a week to maintain Jarainese and prevent its loss in the future.” He said, “I have two roads to go: one is to benefit from the mainstream society; and the other is to maintain Jarainese language and its culture. Which way is the right choice?” It is hard for him to decide. He stated, “Each road has its own price. I cannot walk on

two roads at the same time.” He recognised that some Jarainese people in his village including his family use Vietnamese too much. This may lead to the loss of Jarainese, he admits, but Vietnamese is more important in his life and it is good for his children’s future. “I do not know which way to choose,” he said.

Bjøm reported that in his village some people who want to learn Jarainese search for those who are literate and ask for their help with study. He too had spent a couple of months learning Jarainese from a man literate in Jarainese. However, because his work, family and children made him too busy, he quit learning. This is why he cannot read and write in Jarainese. He also emphasised that despite development of literacy in Jarainese, there are no books or newspapers to read, and so the learners quickly forget what they have learned. He said, “Some people in the village question the purpose of learning Jarainese while everything is printed in Vietnamese, not in Jarainese.” He thinks Jarainese people do not pay attention to learning Jarainese because of the dominance of Vietnamese in society. “Because of the future life and careers of my children, I do not know what to do. It’s really hard for me. But I am always a Jarainese person, and I speak Jarainese,” he said.

He reflected on the language use amongst young people. He reported that his family sometimes speaks Jarainese in the village but some young adults speak only Vietnamese. “I think sooner or later they will forget their Jarainese. Being Jarainese, I really feel sad when Jarainese dies,” he said. Additionally, some Jarainese people want to move out of their villages for various reasons, leaving their traditional values of their ancestors behind. It may be for the benefits in the mainstream society and better future living conditions for their children. They focus on their finances and their family economy and they forget everything else. He is concerned about his family losing their

identity and cultural values in his generation. He admitted that he and his children are forgetting the precious values of their ancestors. “I am afraid that my grandchildren in the future may know nothing about Jarainese language and our cultural values which would make them no longer see themselves Jarainese,” he said. He realized that the Viet culture penetrates deep into the Jarainese villages and communities. Consequently “some traditional festivals and the cultural values of Jarainese people are being forgotten and it’s hard to preserve them,” he said.

5.5. A summary of Converging and Diverging of the three Narratives

As stated at the beginning of this chapter, the three narratives highlight a range of opinions and perceptions. They show parents’ differing attitudes toward language use in the home and in the broader social environment, such as language use in education, moves towards bilingualism, and language maintenance. The importance themes in the narratives are further discussed below.

5.5.1. Family life

Mother tongue is considered in the literature as well as in all three narratives as a means for native speakers to interact with each other in their daily life, in ways that contain their cultural values, such as individual and group identity (see Adegbiya, 2000; Lai, 2009; May, 2010; Usman, 2010). In other words, individual and group identity is centred upon the use of mother tongue (Cavallaro, 2005; Cooper & Fishman, 1974; Fishman, 1965, 1966). The data in the three narratives reflect Jarainese parental attitudes toward preserving cultural identity through their language use.

The narratives demonstrate that in families like Helm's speaking Jarainese in the home setting is natural and indispensable in their daily life. Jarainese is seen as a root to maintain ethnic identity and the cultural values of the Jarainese people. This is a reason why parents like Helm strongly oppose the use of Vietnamese at home. H'Rim's narrative discloses that Jarainese is an important tool to preserve the language and traditional values for future generations. The views of parents like Helm and H'Rim show that the use of Jarainese is deeply bound to their family life and reflects their roots. Therefore, these parents encourage and support their children to speak and maintain Jarainese. However, the parents like Bjørn expressed reservations about the use of their mother tongue. These parents encourage their children to use Vietnamese at home rather than Jarainese because Vietnamese may provide more benefits in their lives. Thus, the data reported in the narratives show different ways that language is seen as the root of ethnic identity and cultural values and different degrees to which language plays a role in the daily life of the Jarainese people. The majority of the perspectives of the parents suggest that they highly appreciate the use of their mother tongue for retaining their cultural identity.

5.5.2. Maintaining Jarainese

Language maintenance was valued by many of the parents because of the way that language conveys culture and so echoes understandings found in the literature (Cavallaro, 2005; Guardado, 2009; Hamers & Blanc, 1989; Lai, 2009). The data reported in the narratives disclosed that the Jarainese people consider the maintenance of Jarainese language necessary for them to maintain and know more about their culture.

Parents like Helm and H'Rim assert that maintaining Jarainese is essential to preserve their traditional cultural values and the family is the basis for ensuring that preservation. These parents are aware that their language is a significant resource that will enable them to learn more about their traditional cultural values. Parents like Helm argue that the young people need to know their language and cultural values as their roots. Therefore, they emphasise that grandparents and parents should take responsibility for encouraging the children to maintain Jarainese and traditional values. Four generations living in a family like H'Rim's provides a favourable environment for children to keep their roots. These parents regard the elders as roots for the children to maintain cultural values and language. And so they motivate their children to keep speaking Jarainese at home. Conversely, parents like Bjøm regretted that their children did not know much about the traditional values of Jarainese people because in most circumstances they speak more Vietnamese than Jarainese. This indicates that there are some families like Bjøm's do not place as much attention on their roots as others do.

Although the Jarainese parents expressed different views about the value of the maintenance of their mother tongue, they all indicated that maintaining Jarainese was important for preserving their culture. They desire their children to continue using their mother tongue because they believe that maintenance of Jarainese helps their children to understand their cultural values and roots.

5.5.3. Knowledge of the Mother Tongue

The narratives show how parents view the role that knowledge of the mother tongue plays in the speakers' lives and in shaping their identity, which is in turn connected to the culture and practices in the community. The narratives also indicate that the mother

tongue is seen as a means for the native speakers to share their knowledge and experiences with others, and to enhance relationships among family members and in the community.

The data reveal the varying degrees to which parents cherish Jarainese as their native language inherited from their ancestors. Parents like Helm assert that their mother tongue contains the traditional cultural values of the Jarainese people. They believe that the close connections among generations in the family that helps them to use their language to have better relationships. These parents encourage their children to keep their cultural values, tradition and habits as a precious heritage. Parents like H'Rim claim that Jarainese language and traditional values bring the Jarainese people in the community closer together because the language is a tool to interact with the relatives, friends and neighbours in the village, and helps develop cohesive relationships. Therefore, these families need Jarainese language to socialize in the Jarainese community. In contrast, those like Bjom seem to place less value on their language and their cultural values. These parents feel that the value of Jarainese is limited on their village. The narrative indicates that parents like Bjom may receive too many advantages through Vietnamese language to feel it is useful to pay attention to their mother tongue and to Jarainese values.

Although the parents expressed different perspectives toward knowledge of Jarainese, they share a commonality in suggesting that knowledge of Jarainese allows the Jarainese people to promote better relationships with the family members and with their community.

5.5.4. The Potential Loss of Jarainese

In talking about language maintenance the parents discussed language proficiency of speakers and the environment of language exposure. They variously argued that the prestige of the dominant Vietnamese language in mainstream society results in a decrease of proficiency in the speakers of the minority native language and narrows the environment in which the language is exposed. The data in these narratives reflect the varying ways that the Jarainese parents expressed their concern about the potential loss of their language and its values.

The narratives disclose that many Jarainese people are not literate in Jarainese and children in the families like H'Rim's and Bjom's tend to speak Vietnamese more. Those parents represented by Bjom's narrative appreciate the current benefits of speaking Vietnamese and so they and their children use more Vietnamese language in their family. Additionally, parents like Helm are concerned that the emphasis on literacy in Vietnamese at school, the impact of mass media, and the lack of printed materials in Jarainese jeopardises the maintenance of Jarainese. Parents like Helm and H'Rim also explicate the practical and cultural issues related to the dominance of Vietnamese, such as benefits in schooling, economics, communication, job opportunities, and are troubled that Jarainese children are growing up in a bilingual environment without being literate in their mother tongue. They view the impingement of Vietnamese on all aspects of society as making it hard for the Jarainese people to maintain their mother tongue.

Thus, the collective view of the parents is that their mother tongue is overpowered by the prestige of Vietnamese in the society, which may influence the use and survival of

Jarainese. They also consider that their mother tongue may be lost because not many Jarainese people are literate in Jarainese.

5.5.5. Social Life and Adaptation

Literature indicate that the people as speakers of a minority language seek access to the benefits of wider mainstream society and need the dominant language to interact with that society and to gain social advancement (Errihani, 2008; Perlin, 2009; Shin, 2000; Young et al., 1992). The data in these narratives show that all Jarainese parents admit the key role played by the dominant Vietnamese language outside their homes and villages and recognise its control of benefits and so, to varying degrees, they emphasise the need for proficiency in Vietnamese for their children.

The data in the narratives show that parents like Helm try to encourage their children to study Vietnamese for their schooling, at the same time as they take responsibility for encouraging their children to keep learning Jarainese. Parents like Helm recognise that Vietnamese is a universal language, which is used for making transactions in trading, job markets, and communication with other minority groups in society. Without Vietnamese they cannot survive in society and their children cannot do well at school. Parents like H'Rim acknowledge that knowledge of Vietnamese gave them opportunity for academic achievement and for a good job, and so helped them to survive and to socialize with other groups in mainstream society. They are aware that Vietnamese is important for survival at school and adaptation to society. Therefore, their children need to be proficient in Vietnamese. Parents like Bjom place priority on learning and using Vietnamese. They argue that Vietnamese is an important and indispensable tool for their

children to achieve academic progress and better opportunities in daily life and future careers.

Thus, Jarainese parents understand that they need to acquire Vietnamese because of the dominance of Vietnamese in all fields of society. They are also aware that acquisition of Vietnamese helps them and their children to attain advantages in society, such in schooling and in the job market. So they want their children to be proficient in Vietnamese.

5.5.6. Schooling in Vietnamese

Literature reflects how the mother tongue is an essential foundation for children's development of cognition and language knowledge (e.g., Anaytulla, 2008; Carrasquillo & Rodriguez, 2002; Milk, 1993; Skutnabb-Kangas, 1990). The opinions of the parents suggest that the use of the mother tongue as a medium of instruction in schools might enable their children to benefit from schooling, and the absence of the mother tongue in schools may cause a barrier.

The data in these narratives show that all the parents are aware that schooling in dominant Vietnamese language is compulsory. Drawing on their own experiences, parents like Helm and H'Rim claim that the current use of Vietnamese at school causes difficulties for their children's learning because their children had not known much Vietnamese when they started at primary school. They are, therefore, concerned about their children's Vietnamese skills and that the failure or success of their children at school is dependent on developing skill in Vietnamese. Therefore, these parents want Jarainese to be used as a medium of instruction in order to facilitate their children's study, and to develop literacy in Jarainese. Other parents, like Bjom, think that bilingual

education introduces an extra burden to their children by doubling the pressure as a result of learning two languages together. These parents believe that the dominant language of the mainstream society is good enough and there is no need to have school curriculum delivered in the language of the minority group. Parents like Bjørn feel proud of their children's proficiency in Vietnamese, and of how well they do at school. They believe their children's achievement in schooling is due to the way their homes encourage the children to use more Vietnamese and the way they were enabled to acquire Vietnamese when they were young. However, these parents also want Jarainese to be introduced at school as a subject in order for Jarainese students to be literate in Jarainese.

In summary, the three narratives presented in this chapter demonstrate that Jarainese parents expressed their high expectations for their children's future, acknowledging the need for proficiency in Vietnamese language as well as the importance of maintaining their native language and cultural values. They want their children to overcome perceived existing language barriers. Parents hope that school can educate their children in Vietnamese skills required for their success and wellbeing in the future. They also ask that Jarainese be introduced into the school curriculum, variously as a substitute instructional language or in limited courses to teach children Jarainese literacy skills. In this way, Jarainese children can become proficient in Vietnamese and maintain their native language.

Parents also believe that maintenance of Jarainese is important for their cultural identity and better understandings of their roots. Additionally, parents would like their children to be bilingual because they believe that knowledge of Vietnamese is necessary for their children's success in their education and future careers, whereas knowledge of Jarainese

will help them learn more about their cultural values and enhances relationships among the members in the Jarainese community.

CHAPTER 6

THE VOICES OF THE CHILDREN

6.1. Introduction

This chapter presents the findings from the focus group interviews with the Jarainese children. The focus group interviews provided opportunity for the Jarainese children to discuss various aspects of their attitudes toward language use, language in education, bilingualism and maintenance of their mother tongue. These discussions provided a wealth of personal perspectives and reflections by the children and these have been clustered into four overarching themes. These are: language attitudes, knowledge of Vietnamese, knowledge of Jarainese, and the instructional language at school. After each overarching theme, a summary of the opinions and perspectives is given, and this is linked to further discussion in Chapter 7.

6.2. Language Attitudes

The children expressed a range of feelings and perceptions toward language learning and use. The use of the mother tongue at home or in the minority language community is considered by the parents not only as a means to connect among generations in the family and reinforce the relationships, but also to affirm and maintain cultural identity (see Chapter 5 for details). The focus group interviews in this study revealed that the most of the children also value their mother tongue, Jarainese, very much. Their positive attitudes towards the use of Jarainese come from different perspectives. Some children regard the use of their native language as an official language of the family that could help them connect with different generations in the family. Other children see

their Jarainese as closely related to ethnic identity that keeps their traditional cultural values continue. However, there are several children who have negative attitudes towards the use of their native language. These children have tendency to use more Vietnamese. Within the broad theme of language attitudes of children, there were two component sub-themes that emerged, indicating the main reason for valuing use of the mother tongue: family cohesion and cultural identity.

6.2.1. Family Cohesion

Mother tongue is a medium to communicate with the family members or community members of a language (Brisk, 2006; Cummins & Swain, 1986; DeCapua & Wintergerst, 2009). The use of the mother tongue plays an important role for the family members to share their feelings, emotion and their wisdom with each others, which may enhance the family cohesion through better relationships (Fillmore, 2000; Fishman, 1964, 1966). The children in the focus group interviews of this study revealed that the mother tongue is considered as the priority language selected in communications among their family members. Although the children had different attitudes toward the use of Jarainese, a majority of them disclosed that Jarainese is a main language in their family.

The children were aware that speaking Jarainese, which is natural to them, facilitates them to communicate with their family members and express their ideas better. This indicates that use of Jarainese is emotionally attached to feelings about family members. The use of Jarainese for daily conversations and activities in the family setting was highly valued by most children. The quote below is a typical example representing this attitude:

“In my family, we are Jarainese. So we have to speak Jarainese. My parents don’t ask me to speak Jarainese. But I think Jarainese is easy for me to speak and to understand what my grandparents, my parents and others mean.” (Poih, group 1)

The use of Jarainese started in the family setting when children were very young. This influenced children’s attitudes towards using Jarainese at home although they may like to speak Vietnamese. This reveals that their mother tongue is an important part of their sense of family and community. This attitude is reflected in the quote below:

“When I begun to speak, my parents taught me to speak Jarainese. I like to speak Vietnamese but my Jarainese belongs to my family and the others in my village.” (Pot, group 4)

Interestingly, the data indicate that some children think that speaking Jarainese at home helps them to acquire more knowledge of Jarainese. This view shows that the children’s awareness towards the use of their mother tongue is important within their family. Communications with the elders in Jarainese is a way in which the children can learn knowledge of their mother tongue, as H’Dai explains:

“I cannot speak Vietnamese when my grandparents or my parents talk to me in Jarainese [...] I learn a lot of Jarainese when I communicate with them (parents and grandparents) in Jarainese”. (H’Dai, group 4)

However, not all the children expressed positive attitudes toward the use of their mother tongue. Several children are strongly influenced by their elders, such as parents or grandparents, although they personally would like to speak Vietnamese at home. These children explained the think speaking Vietnamese gives them an opportunity for them to practice and improve their Vietnamese skills. These children are not allowed to speak Vietnamese at home. This shows that parents and the elders have impact on their children in language use at home. It indicates that parents play an important role in

ensuring children speak their mother tongue at home. The quotes below are typical examples illustrating this view:

“I must speak Jarainese to my grandparents, because they don’t know much Vietnamese. [...] my father does not allow me to speak Vietnamese at home, but sometimes I speak Vietnamese with my mother.” (Repli, group 5)

“I want to speak Vietnamese because I want to practice it more [...] but my father is very strict, he doesn’t want me and my brothers to speak Vietnamese” (Runh, group 2).

Thus, the children’s statements reveal that they are aware that family cohesion is expressed and supported by the use of their native language at home. The family is a basic foundation and is crucial to children. Although several children tended to speak Vietnamese at home, most of them speak Jarainese with their grandparents and parents. This shows Jarainese is a tool of connecting between the family members, and in turn it helps the children develop more knowledge of Jarainese.

The children in this study regard the use of Jarainese as a means whereby they can share feelings and emotions within the family. It shows that speaking Jarainese is a way to share Jarainese knowledge between family members and generations in the family. Jarainese language may be a line to tie the generations within the family, where children believe that they receive love and care. This reveals an exchange of their inner feelings and emotions that implies a sense of confidentiality and closeness between family members. The view is supported by the quotes below:

“We are not a Jarainese family if we speak Vietnamese. Speaking Jarainese at home will make everybody in the family feel happier; it is easy to share our feelings, love and everything. (Len, group 2)

“I think speaking Jarainese will help me feel more confident in expressing my ideas, to acquire more words in Jarainese. It is important

that I will receive love and closeness from my grandmother and my parents.” (H’Bloanh, group 2)

Respect for their grandparents and parents means that the children should keep speaking Jarainese with them. This actually makes a Jarainese family create an environment which helps them to keep speaking Jarainese. These statements show that children are fully aware of the role of Jarainese in maintaining a cohesive relationship between the young generations and the old people in the family. It is evident that these young people consider speaking Jarainese not only makes a good relationship between generations, but also makes family cohesion. The quotes below illustrate this view:

“If I do not speak Jarainese at home, my grandparents will be very sad, because my grandparents know little Vietnamese. Speaking Vietnamese at home, my family will be parted.” (Aluy, group 1)

“I must speak Jarainese because I love my family. I feel safe at home, and I am taken care and loved by my parents and grandparents. I do not want to live apart from my family.” (Bler, group 3)

The data also show that most of children speak Vietnamese or both Jarainese and Vietnamese with their siblings at home whereas they speak Jarainese with their grandparents and parents. It points to the fact that some children really want to speak Vietnamese or both languages at home. Nevertheless, they keep speaking Jarainese with the elders in the family. The data show that the children have tendency to speak Vietnamese between themselves, and this is explained by Hai:

“At home, my parents and grandparents talk with each other in Jarainese. But I and my sister and brother speak Vietnamese among us. When we talk to our parents or grandparents we speak Jarainese. But I think I speak more Jarainese than Vietnamese.” (Hai, group 5)

The quotes represented below indicate that children speak Vietnamese outside home or in mainstream society. They imply that they choose their language depending on the circumstances of the communication. In fact, Vietnamese is a universal language in the society, so speaking Vietnamese in the mainstream society is practical. This shows that in the mainstream society, children are aware of how they are choosing the language for their communication situations.

“Out of home, I speak both Jarainese and Vietnamese, because this depends on the situation when I communicate. When meeting Viet people we must speak Vietnamese, when meeting Jarainese people I speak Jarainese, but sometimes I speak both languages.” (H’Chen, group 3)

“For me, when I meet my friends I speak both languages, but sometimes I insert some Vietnamese words in my talks, I think because I got used to speak Vietnamese. [...] of course when going off the village I must speak Vietnamese” (Blu, group 5)

However, the quotes below indicate that children keep speaking Jarainese with the old people in the village because of two reasons: some mention respect for the old people, while others acknowledge that the old people cannot speak Vietnamese well. This reveals that children consider speaking Jarainese as the medium of keeping their cultural values. It indicates that they understand that the connection between generations within the family as well as in the village is reinforced through speaking their native language.

“When I meet an older person in the village, I usually say hello to him or her in Jarainese, and speak Jarainese with him. Because doing this, I respect this person. That is a way Jarainese people manifest their respect for others.” (Teng, group 1)

“I do not speak Vietnamese to the elders in the village because some of them know but some do not know, so I speak Jarainese to all the elders.” (Kuan, group 3)

Thus, the children in the focus group interviews seem to share understandings of how the two languages in their lives need to be used at home and out of the home. Their opinions show that they continue to speak Jarainese with their grandparents and parents while they tend to use Vietnamese more with their siblings. The children are also aware of deliberately choosing languages for communicating out of the home. However, they understand that their language is a tool to interact with the Jarainese people, and that it conveys their culture. This is a reason why they speak Jarainese with the elders in the village.

6.2.2. Cultural Identity

In the literature the mother tongue is seen as a resource for ethnic and cultural identity (e.g., Adegbiya, 2000; Lai, 2009; May, 2010). According to the parents interviewed the use of the mother tongue is understood as a means to keep the cultural identity (see Chapter 5 for details). The data in this study show that the sense of ethnic identity is very strong among the Jarainese children in the focus group discussions. Great importance is attached to speaking Jarainese, because of the perceived connection between language use within the family, the heritage of cultural values and ethnic identity. Despite living in a bilingual environment, most of the Jarainese children show they are aware of their cultural roots through the use of their own language. It shows that children were aware of the difference between Jarainese and Viet people. They identify themselves as Jarainese, an ethnic minority. Importantly, no children deny their ethnic identity as Jarainese. As Poih's words illustrate, the children strongly affirm their identity through their Jarainese speaking:

“I am Jarainese, I must speak Jarainese. Like the Viet people, they speak Vietnamese. I know that my language is ... a small language er..er ... minority language. So I must learn and speak Vietnamese for my study but Jarainese is my own language, my mother tongue, I love it and use it every day.” (Poih, group 1)

Interestingly the Jarainese children seem to take pride in their identity and their cultural values. These children explain that speaking Jarainese is important for them because Jarainese is their cultural root. They should speak Jarainese at home so that it would not be forgotten. This reflects that they see their Jarainese is an asset related to their own cultural values and their belonging to their own group. The quote below is an example reflecting this view:

“Jarainese belongs to Jarainese people. It is my language, I am proud of it. [...] I am different from Viet people because our Jarainese people have gongs and houses on splits but Viet people do not have. Many Viet people visit my village to see those.” (Ben, group 5)

However, in the interviews several children indicated that they feel that speaking Jarainese is shameful. Although these children do not seem to want to mark identity in front of mainstream society, they do seem to identify themselves culturally within their own community. They explain that speaking Jarainese is something they have to do in order to obey to their parents, yet by themselves they do not feel it is necessary or important to speak it all the time. This shows that these children seem to only recognize their identity within their community. Despite their attitudes to their language, these children reflect their awareness of their native language as a marker of their identity in their community. The quote below illustrates:

“I know that I am Jarainese, but my parents always make me speak Jarainese all the time. Even when we are in the supermarket in front of the Viet crowds, my mother asks me to speak Jarainese. I do not like it.” (A Win, group 3)

The cultural values of the Jarainese were recognized by all the children, such as respect for elders and good manners. The children think that speaking Jarainese to old people in the village or anywhere is to honour and respect the elders. It shows that children understand the values of their language. The preservation of cultural values has a direct relationship with the use of Jarainese. This reflects the importance of their mother tongue and its culture for their identity. The view of the children is represented in the quotes below:

“I know speaking Jarainese a lot will help me preserve our values, for example, some words and the terms of addressing the elder people with respect and honour.” (Teng, group 1)

“The words I use in Jarainese and the way I greet someone. This is very important because it manifests my manners and my respect for others.” (Pot, group 4)

Although the children share the different views toward the use of Jarainese, they seem to affirm strongly their cultural identity through the use of their mother tongue. They understand that Jarainese is their root, and their cultural values are manifested through their spoken language, which belongs their own group. This reveals that the children are aware of importance of their language for cultural identity.

Summary

The Jarainese children highly value the use of their mother tongue and their cultural identity. They understand that speaking Jarainese promotes close connections among the generations in the family, which not only creates family cohesion, but also helps them to know more about their cultural values. Although the children tend to speak Vietnamese, they mainly use Jarainese to communicate with their grandparents and

parents. This shows that it is in the family where they maintain their language and their identity through the use of the mother tongue. Thus, the children's perceptions toward the use of their mother tongue indicate that the use of Jarainese is important for their cultural identity and understanding their culture, as well as promoting relationships within the family and the community.

6.3. Knowledge of Jarainese

The literature affirms that minority language people desire to learn and use their language as a means to socialise with their community and maintain their cultural identity (e.g., Cho & Krashen, 1998; Duff & Li, 2009; Fillmore, 1991; Paciotto, 2009). The parents interviewed indicated that knowledge of the minority language plays an important role in understanding their cultural values, maintaining cultural identity, and promoting better relationships within the community (see Chapter 5 for details). The statements made by the Jarainese children in this study reveal they are also aware that learning Jarainese is a necessary element in preserving their Jarainese culture, and an urgent need. The data gathered also show their awareness of the importance of maintaining Jarainese for preserving ethnic identity and cultural values. Under the broad theme of knowledge of Jarainese, the two sub-themes are presented in this section, showing the children's attitudes towards learning Jarainese and the maintenance of Jarainese.

6.3.1. Learning Jarainese for Maintaining the Language

Living in a bilingual environment, with many minority people being illiterate in their mother tongue means that the language can be in danger (Letsholo, 2009; Paulston, 1994). Moreover, the social, political, and economic advantages of the dominant

language may push minority languages to be in danger or be abandoned (England, 2003; Fillmore, 2000; Hidalgo, 1986). This may lead the mother tongue to be lost or to create a shift to the dominant language (e.g., Fishman, 1964; Letsholo, 2009). A majority of children in the focus groups stated their opinion that the bigger problem they face is not to become literate in Jarainese. Although they see learning Jarainese as a need, they state they do not have opportunities to learn Jarainese. The children said they are really concerned with their literacy in Jarainese. They believe that learning Jarainese involves the transmission and maintenance of Jarainese to the next generation in the future. They suggest that learning Jarainese is not only relevant to literacy, but also to hand it down to further generations, as the quote below indicates:

“... I think learning Jarainese is very necessary now, because many Jarainese students are not literate in Jarainese, I am not either. [...] I think I cannot transmit Jarainese to my future generations because I cannot be literate in Jarainese. [...] I am afraid that Jarainese will be lost, at that will be very sad.” (Ting, group 1)

It is significant that the children are aware that learning Jarainese will contribute to the maintenance of Jarainese language. They state they really desire to learn their own native language and this is a proof that the need for learning Jarainese exists. However, the data from these interviews also indicate that several children consider that learning Jarainese is pointless. These children see the priority to be learning Vietnamese. One explains: “no materials are written in Jarainese. What do we learn from? [...] speaking Jarainese that is enough!” (Runh, group 2). These words reflect that the realities of the environment do not support the Jarainese children to learn their native language. This view of the children is expressed in the quote below:

“... The Jarainese people will lose their language soon because few Jarainese people are literate in Jarainese in my village. [...] We do not

have classes or schools to teach Jarainese. I think we need classes to learn how to read and write in Jarainese.” (San, group 4)

Importantly, several children talked about the danger of losing Jarainese. This suggests that because of the advantaged position of Vietnamese in society, Jarainese people may abandon their Jarainese to shift to Vietnamese. These children’s opinions reinforce the importance of Jarainese children learning Jarainese in order to prevent the loss of the language, as represented in the quote below:

“... Jarainese people study Vietnamese for their schooling and jobs. [...] They use Vietnamese more often. [...] these people may not continue speaking Jarainese instead of speaking Vietnamese. [...] some Jarainese people living in the city centre also speak Vietnamese all the time.” (Bler, group 3)

The interviews show that the children understand that learning Jarainese is important to them and that they want to learn their mother tongue not only for being literate in Jarainese, but also prevent the loss of Jarainese. This suggests that they are aware that it is necessary for them to learn Jarainese in order to maintain the language in the face of the dominance of Vietnamese in society.

6.3.2. Why preserve Jarainese?

The literature indicates that maintenance of the mother tongue is one of the important bases for ethnic group membership and ethnic identity (e.g., Cooper & Fishman, 1974; Duff & Li, 2009; May, 2010). In other words, maintaining the mother tongue is important for reasons of personal identity, cultural identity, and connections to the community of the language. The data from the interviews with the Jarainese children strongly indicate their awareness that language maintenance refers to preserving their cultural identity and preventing loss or shift. A majority of children stated that

maintenance of Jarainese is needed to preserve their roots as an ethnic group with their own cultural values.

A numbers of reasons were mentioned by the children in the focus as why it is important to maintain Jarainese. Most children said that language preservation was important in connection with their roots and as affirmation of ethnic identity and cultural values. The children said they want to affirm and retain their identity through speaking Jarainese. It is evident they perceive maintenance of Jarainese as a key point of ethnic identity that they do not want to forget. The statements below are typical example of what the children said:

“You know the environment for studying and working is Vietnamese. [...] I am Jarainese so I think we should speak Jarainese more at home. [...] it is important to speak Jarainese so that we do not forget it.” (Len, group 2)

“... Our Jarainese culture is different from Viet culture. [...] I think the ways of our lifestyles, costumes, houses, and many other things. Ours are quite different from Viet’s. [...] It is better for us to have Jarainese culture because going outside the village for studying or working with Vietnamese and Viet culture, when we come back home we feel it is the real space for Jarainese people.” (H’Bloanh, group 2)

These quotes emphasize that there are some aspects of the Jarainese culture that the children strongly want to hold on to. This indicates that children highly value the treasured cultural values of the Jarainese when they compare their own values with that of the Viets’. They want to keep their own cultural space in the face of overwhelming Viet culture. Clearly, these children are proud of the values of the Jarainese. Additionally, some children stated that “it is good to learn Vietnamese, but I do not want my Jarainese to be lost either” (Teng, group 1), whereas others explain that maintenance of Jarainese is needed to “preserve custom, habits and culture of Jarainese

people” (Siu, group 1). This shows that children are fully aware of the need of keeping Jarainese, and that the preservation of Jarainese is an important element to maintain the cultural identity.

Some children in the discussions saw the problems of maintenance of Jarainese as created by language shift and loss. These children suggest that the shift to Vietnamese may happen because of the benefits of Vietnamese at school and within the mainstream society. Their comments highlight the process whereby the use of Vietnamese and the prestige of Vietnamese in the mainstream society can push the young Jarainese people to shift to Vietnamese. These children clearly assert that maintenance of Jarainese is necessary in order to avoid the complete shift to Vietnamese, as is illustrated in the quote below:

“... I am proficient in Vietnamese, studying Vietnamese and speaking it in the society, [...] I used to speak Vietnamese. I do not know, but I think in the future many Jarainese people, especially the young people will speak Vietnamese more than Jarainese.” (San, group 4)

The data from these interviews show that the children see the maintenance of Jarainese is necessary to prevent the total language shift and the loss of their native language given the prestige of Vietnamese. The children’s concern has a practical foundation because their native language, Jarainese, is not supported to be officially used in the current environment, at least at school. They see the spread of Vietnamese in society, and expanding to the Jarainese villages, may become a considerable problem for future Jarainese generations. Don’s words are an example of this view:

“Jarainese is spoken within my village. Outside the village, Vietnamese is everywhere. [...] I grew up with Vietnamese, and to find a job in the urban environment I will speak Vietnamese. [...] If I choose to live in

the city centre, I must speak Vietnamese all the time. [...] I think Jarainese must be maintained.” (Don, group 5)

Thus, the children strongly affirm their identity and they want to retain it through the maintenance of their mother tongue. They reveal that they do not want to forget their roots. They understand that Jarainese may be abandoned because of the prestige of Vietnamese in schooling and in the society. The children’s views reveal that the maintenance of Jarainese plays an important part in the task of preserving their cultural identity. Moreover, preservation of Jarainese avoids the shift to Vietnamese and the loss of their mother tongue, which is related to the preservation of their culture.

Summary

The data in discussions with the Jarainese children show that they understand the maintenance of Jarainese is a necessary and important task. The children indicate that the knowledge of Jarainese involves the cultural values of their ancestral heritage as part of their cultural identity. The data further reveal that the Jarainese children are almost not literate in their mother tongue. They also realized that the dominance of Vietnamese in schools and in the mainstream society may push the loss of their Jarainese and create a shift to Vietnamese. This reflects that the Jarainese children want to learn their language to avoid the loss of their mother tongue and the shift to Vietnamese. The children’s opinions affirm the maintenance of Jarainese is important for maintaining the Jarainese culture and preventing the loss of their language.

6.4. Knowledge of Vietnamese

The literature cited in a previous chapter indicates that in a bilingual environment, the dominant language is considered as the prestige language in all activities in the

mainstream society, to which minority people often desire to attain entry (e.g., Baker, 1992, 2006; Gardner & Lambert, 1972). Many minority language people hold positive attitudes toward the dominant language because it helps them gain goals in the mainstream society such as higher education, getting better jobs or simply capacity to socialize in society (Fillmore, 1991; Lao, 2004; Murphya & Vencio, 2009; Shin, 2000). The interviews with the Jarainese children showed they hold positive attitudes toward Vietnamese language. Children in all the groups explained that they recognized the importance of Vietnamese, and without hesitation acknowledged the need to acquire the language. The discussions with the children indicate that the advantages of Vietnamese for academic purposes, for opportunity of future jobs, and for adaptation into mainstream society are major issues they are concerned with. Three themes surfaced through the data analysis: language of schooling, proficiency in Vietnamese, and social adaptation.

6.4.1. Language of Schooling

Vietnamese language is used as a medium of instruction in the mainstream schools, and this impacts strongly on minority language children's studying and their academic results (see Giacchino-Baker, 2007). Proficiency in the dominant language is considered as a key to success in schooling for minority language children (Cummins & Swain, 1986; Lee & Suarez, 2009; Skutnabb-Kangas, 1988). The data from the interviews show that the Jarainese children strongly value Vietnamese for academic advantages. They explained that studying Vietnamese will be important and beneficial to them at school. All of them indicated a belief that their academic progress would be improved if they are proficient in Vietnamese at school. They showed they are aware of the importance of learning Vietnamese because it is the instructional language at school. However, they

indicated that they see their lack of competency in Vietnamese as a language barrier that they face at school. The quote below illustrates this view, which was widely expressed in various terms:

“The school uses Vietnamese as a medium of instruction, so I must try to learn Vietnamese. I cannot study well in class if I do not understand what the teachers talk. [...] some of my friends who are limited Vietnamese ability they often have bad academic results. Vietnamese is very important for me at school.” (Khum, group 4)

They explained that their ability in Vietnamese decides the levels of their study. A majority of children confirmed that studying Vietnamese is necessary for all Jarainese students and it is compulsory. This shows that if the children do not acquire proficiency in Vietnamese language it is hard for them to continue to higher levels of education. It shows that the compulsory status of Vietnamese at school is the key pressure for the majority of Jarainese children to learn Vietnamese, because their academic results depend on their Vietnamese ability. The quote below highlights the sense of pressure experienced:

“Vietnamese is the school language, it is compulsory. I cannot study well if my Vietnamese is weak. For example, how you can do the tests well or understand your lessons. [...] you will have a bad result at the end of the year. [...] one of my classmates now is in year 7 while I am in year 8. (H’Liu, group 5)

The following quote shows how children understand the influence of Vietnamese on their schooling. Many of the participating children disclosed that the content of textbooks and reference books are all in Vietnamese, which requires students to develop proficiency in reading Vietnamese. H’Nin indicates that children struggle to achieve the skills of the school language in order to achieve the academic results.

“Reading books is very important for me, but books are in Vietnamese. So I need Vietnamese for reading books or reading the tests. You cannot read the tests or some words you do not understand. How can you do them? Your tests’ results will be bad. [...] Some of my classmates did not read the tests or misunderstood them. So they did their tests badly. They got very low marks.” (H’Nin, group 2)

Thus, academic results and higher education depend on acquisition of Vietnamese language. The data also indicate that the use of Vietnamese at school causes disadvantages to the Jarainese children, and that they are concerned about school failure because of Vietnamese language.

6.4.2. Proficiency in Vietnamese

As indicated above, proficiency in the dominant language is an important factor for the minority language people to study well, get a good job and have opportunities of promotion in the mainstream society. All the children in this study indicated that they see proficiency in Vietnamese as an asset for them in the future, so they can achieve their goals in school and in the job markets. Without this asset, they would continue working in the farm as their parents did. This shows that the children are fully aware of the advantages of being proficient in Vietnamese in regard to their future job opportunities. This view is reflected in the quote below:

“The proficiency in Vietnamese, it is easy for me to communicate with others [...] and to find a job in the future. How can I find a job if I cannot speak Vietnamese? With proficiency in Vietnamese, I will have a higher level of education, and have a good job in the future. [...] I would become a farmer if I were not proficient in Vietnamese.” (A Win, group 3)

Most of the children also revealed that when they graduate from the college their Vietnamese must be sufficient for jobs or even ready for higher studies. They indicated

their awareness that qualifications come as a result of Vietnamese language competence. Whether they work for government or do their own business, Vietnamese is required as a basic essential. The quote below is an example illustrating this view of the children:

“... Studying Vietnamese well, I will do well at school and have a good job or study higher. [...] If my Vietnamese is not good, I have no qualifications. I meet with difficulty to find any jobs.” (San, group 4)

Len’s words, quoted below, illustrate how Jarainese children, look at their parents’ lives and are aware that proficiency in Vietnamese is a means to achieve the goals at school and to have options in their future careers.

“My parents’ Vietnamese is not good, so they could only complete the primary school. They left school and stayed at home. [...] Now they are farmers, all the time working on the field. They are farmers for life.” (Len, group 2)

Thus, most of the children acknowledge the benefits of proficiency in Vietnamese and the perils of limited Vietnamese ability. They understand that their proficiency in Vietnamese is a chance for their schooling success and for good jobs in society. This reaffirms that competence in Vietnamese is important for the Jarainese people. For the Jarainese children, such competence facilitates the attainment of academic achievement and of good jobs in the future.

6.4.3. Social Adaptation

The dominance of Vietnamese language is considered by the parents in this study (see Chapter 5 for details) as well as in the literature as a language barrier for minority language people to benefit from mainstream society. Survival and social adaptation in

the mainstream society are a challenge to minority language people (Hasson 2006; Lao, 2004; Perlin, 2009; Shin, 2000). Most of children in the discussion groups stated that they see Vietnamese as the key to survival in mainstream society. Some of the children explained that they learn Vietnamese to survive in school, whereas their parents learn it for their jobs and their survival in society. The way the children are aware of how necessary Vietnamese is not only at school but also in the mainstream society is reflected in the quote below:

“... My parents learned Vietnamese for their jobs. [...] I study Vietnamese in order to do well at school. If my Vietnamese is not good, I will not study well at school. [...] Especially if my academic results are not good, I will leave school soon.” (Blu, group 5)

The interview material also shows that the children are aware they must acquire Vietnamese in order to catch up with their classmates at school. Several children stated how it is important to learn and speak Vietnamese the way the mainstream society does, to avoid being disparaged by their peers. For example, Neu states:

“I do not want my classmates to disparage me at school, so I try my best to study Vietnamese well. [...] If I am good at Vietnamese, I will catch up with my classmates.” (Neu, group 3)

In the quote below, A Win expresses a view that was reflected in various words by all the Jarainese children. They see Vietnamese as an important key and a tool for cross-language communication in society, so that they can interact with other minority groups and adapt to mainstream society. They value the prestige of Vietnamese as a universal language because Vietnamese is dominant in all activities in mainstream society. Without achieving competence in Vietnamese language, they will lose the opportunity for survival in mainstream society and in school as well.

“I think if someone cannot speak Vietnamese, he/she just stays at home all the time. [...] Because when going out, everywhere is Vietnamese. For example, communications: you cannot communicate with others [...] and how to get access to the media if you cannot speak Vietnamese. [...] It is very hard for me to take part in the mainstream society without Vietnamese.” (A Win, group 3)

However, some of the children did complain about the need to learn a further language, as Siu (group 1) states: “because we are Jarainese, we must study Vietnamese. [...] if Jarainese were the dominant language, that would be good to us.” These children struggle to survive in mainstream society and at school but they are aware they must accept Vietnamese as a language because of the prestige of Vietnamese in all scales of values.

“Vietnamese is used to write and broadcast many things, [...] such as the stories of Jarainese people, and other minorities are written in Vietnamese, not use in Jarainese. [...] The news or information in the media is Vietnamese. [...] How can I do without Vietnamese?” (Liu, group 5)

Thus, Vietnamese is important for survival needs at school and in society. The children are aware that Vietnamese is a key tool for the Jarainese people not only to communicate with others in the mainstream society, but also as a means for schooling and getting access to the mass media in society.

Summary

The three themes that emerged in the data analysis indicate that many Jarainese children are struggling and yet experiencing high pressure to study Vietnamese language because Vietnamese is compulsory for schooling, working and interactions in the mainstream society. Their statements show that the use of Vietnamese at school causes disadvantages to the Jarainese children. The Jarainese children’s success or failure at

school and among the wider society is dependent on their Vietnamese ability. Therefore, children struggle to achieve the skills of school language for the academic progress because their Vietnamese skills are crucial to determine their achievement. The children's statements indicate that they are really concerned about their schooling in Vietnamese, and that they believe that knowledge of Vietnamese will lead them to succeed in schooling and to have good jobs in the future.

6.5. The Instructional Language at School.

The literature indicates that the use of another language than their own as a medium of instruction at the mainstream school often causes problems for minority language children (e.g., Carrasquillo & Rodriguez, 2002; Shin, 2000; Trueba, 1991). A language barrier results in poor academic achievement by the minority children (Anaytulla, 2008; Skutnabb-Kangas, 1990). The minority language children may see the use of their mother tongue in schools as an opportunity for them to benefit from schooling work (e.g., García, 1991; Hakuta, 1990; Snow, 1990). The interviews with the children show that the use of Vietnamese as a medium of instruction in the mainstream schools is a challenge for them. Many of the children complained that they could not understand much Vietnamese when they started primary school. Consequently, they said, they did not achieve good academic results because of that language barrier. The children also expressed a desire that Jarainese be used as a medium of instruction in schools. They expressed the opinion that using Jarainese would both improve their Vietnamese skills for academic progress, and enable them to be literate in Jarainese. However, several children stated they did not think that it is necessary to use Jarainese at primary school. These children only want to learn Vietnamese. They explain that Vietnamese should be taught before students start primary school so that the Jarainese children can catch up

the lessons in class. From the analysis of the interviews two themes emerge, as presented below, relating to the instructional language at school.

6.5.1. Language Barrier

Analysis of the interviews shows that most Jarainese children were not proficient in Vietnamese when they started schooling (also see Section 4.3.2.1 in Chapter 4 for more details). This affects their academic results. Some children said that they could not understand what their teachers talked about during the first year of schooling. This indicates that their Vietnamese ability, and particularly their Vietnamese vocabulary, are not sufficient for their schooling and prevent them from understanding their teachers' talk and their lessons. For example, Repli (group 5) complains: "It was very hard for me to communicate with my teachers because all my Viet teachers speak Vietnamese". The quotes below reflect that weakness in Vietnamese is a reason for poor academic results, which can lead to lack of self confidence in communicating.

"At that time my Vietnamese was very bad. I did not know what the teachers said [...] I was too shy to communicate with Viet peers and my teachers because of my lack of Vietnamese ability. [...] it took me much time to learn Vietnamese." (H'Dai, group 4)

"... My academic results in the first year were very bad because I did not understand anything the teachers talked in front of the class. [...] my Jarainese classmates helped me a lot, I often asked them for help, because they explained things to me in Jarainese, so it was easier for me to understand." (H'Nin, group 2)

Several children stated that to overcome the language barrier, they received help from their classmates, teachers at school and their parents at home. They said that the assistance of their teachers and their Viet classmates in learning Vietnamese when they are at school is the key for them to improve their Vietnamese ability. In addition, some

children also spoke appreciatively of the roles of the family members in supporting them in learning Vietnamese at home. The quotes below show how children really need help to improve their Vietnamese ability.

“Some of my Viet peers and my teachers helped me a lot with my Vietnamese skills while I was at school. [...] but some words I did not understand because they explained them to me in Vietnamese. [...] I think that because the Jarainese friends explained in both languages it was easier for me to understand and learn new words” (San, group 4)

“... At home my old brothers and my parents helped me with Vietnamese. [...] I think they taught better than my teachers did because they explained in two languages. That is easier for me to catch up with new words” (Poih, group 1)

However, the analysis also shows that there are several children who had enough Vietnamese vocabulary when they started school. These children explained that their parents helped them a lot in learning Vietnamese when they were at kindergarten, and so they did not meet any problems in the instructional language at school. The quote below shows how teaching Vietnamese when children are at the kindergartens may serve as preparation for enrolment at primary school.

“My parents taught me a lot of Vietnamese when I was at kindergarten. [...] at kindergarten my teacher also taught me but at that time it was really hard because I did not understand much Vietnamese. [...] in the village I used much Vietnamese to practice it.” (H’Nin, group 2)

The data from the interviews show that the Jarainese children face a language barrier in the first years of their schooling and they need the assistance to overcome this challenge. They understand that lack of Vietnamese skills results in bad academic achievement at school. Some also acknowledge that teaching of Vietnamese at pre-school is useful because it helps them to meet the requirement of Vietnamese language at primary school. These opinions accord with the literature that says that proficiency in

the dominant language leads minority language children to good academic achievements in mainstream schools, and that use of the dominant language in schools is seen as a barrier for the minority children in the first years of their schooling (see Anaytulla, 2008; Nieto, 2009).

6.5.2. Bilingual Instructions

Analysis of the interviews suggests that many of the Jarainese children are excited about using Jarainese as an instructional language. They consider this as an opportunity to achieve the goals of schooling.

Many of the children expressed a desire to have their mother tongue introduced in schools. They stated that they thought that using Jarainese as a medium of instructions at primary school would benefit them in ways such as broadening their Vietnamese vocabulary, acquiring fluency in Vietnamese, and improving their academic results. The quotes below reflect the view of the children that addition of Jarainese as a medium of instruction at school may be helpful for them to improve their Vietnamese ability and their academic results.

“It is very convenient to use Jarainese to teach Vietnamese, because the teachers can explain some Vietnamese words in Jarainese. This is easy for me to understand and remember those words. [...] Of course, I can understand easily when everything is explained in Jarainese” (Pot, group 4).

“If using Jarainese at school, we will do better, because Jarainese is used as a medium to learn Vietnamese. When we are good at Vietnamese, our academic results are definitely improved.” (Sui, group 1)

There was a commonality among the children’s expressions of the different reasons that they wish to learn Jarainese. They stated that they are Jarainese, that they need to have

Jarainese at school in order to enable them to be literate in Jarainese, that their illiteracy in Jarainese is a shame. Therefore, the children as a whole see learning Jarainese at school as a need, and, because of the pride and self-esteem of their group, they do not want to lose their language. Hai's words illustrate this view:

“I am Jarainese, but I feel shy that I cannot be literate in Jarainese. [...] I think in this group (focus group 5) there are not many people who can be literate in Jarainese.” (Hai, group 5)

Interestingly, the data show that the Jarainese children wish to learn their native language and want to read their own cultural values in their own language. They believe that the written language helps them learn more about the knowledge of Jarainese and keep their cultural values. This indicates that these children are aware of the importance of their own written language and how it would help them to maintain their own language and culture. The quotes exemplify this view:

“I want to learn my culture in my own language, but not in Vietnamese. [...] I am used to reading something related to Jarainese culture in Vietnamese. I wish to see Jarainese culture written in Jarainese.” (H'Lanh, group 3)

“When speaking Jarainese I think we use the simple words. But when writing it I think we use a lot of words. So learning Jarainese will help us to know and use more Jarainese, this helps us broaden the Jarainese vocabulary.” (Khoi, group 4)

Thus, these children's desire to learn Jarainese is a practical need. They state their understanding that the use of Jarainese at school will help them to learn Vietnamese better, which will in turn contribute to their better academic achievement. They also state their perception that addition of Jarainese at school will enable them to be literate in their mother tongue, and so help maintaining the language and culture, which in turn will reinforce their pride and self-esteem in their ethnicity. These views align with

statements in the literature about how use of the mother tongue in education is considered as a means to maintain and develop language skills for minority language children, and allows them to benefit from schooling and to become proficiency in two languages (e.g., García, 1991; Hakuta, 1990; Shin, 2000; Skutnabb-Kangas, 1988, 2000). It aligns with warning in the literature that minority language children may face a challenge when their mother tongue is absent from their schooling (e.g., Baker, 2006; DeCapua & Wintergerst, 2009; García, 2009; Skutnabb-Kangas, 2000).

Summary

The data from the focus group discussions with the Jarainese children show that many Jarainese children are not proficient in Vietnamese, particularly lacking Vietnamese vocabulary when they start school. This makes a language barrier for the Jarainese children, interfering with schooling and with communicating with their teachers and classmates. As a result, the Jarainese children seemed to get poor academic results. The data also show that the children have a desire to use Jarainese at school. They believe that use of Jarainese as a medium of instruction at school will help them to study Vietnamese better for academic progress, and provide opportunities to learn and maintain their mother tongue. Thus, the children's perspectives indicate that they wish to be proficient and literate in both Vietnamese and Jarainese languages, and that they want to be bilingual.

CHAPTER 7

DISCUSSION OF FINDINGS

7.1. Introduction

The primary objectives of this thesis were to explore the attitudes of the Jarainese people toward the use of their native language in educational setting and to learn more about their attitudes toward maintenance of their language as a means of maintaining traditional cultural values. To achieve these objectives, a case study was designed to obtain more depth of the exploration and the implications, which combined both quantitative and qualitative methods (see Chapter 3 for further details on methodology).

In this chapter, the major findings of this thesis, which were reported in Chapters 4 – 6, are discussed. The findings from the quantitative data provide a basis from which some trends of attitudes are drawn. The qualitative findings provide important further insights to understand such attitudes and perspectives. Additionally these findings are compared to research findings and theories reported in previous studies. The chapter also presents discussions on the Jarainese attitudes, perceptions and concerns about the use of the two languages, Vietnamese and Jarainese, and bilingualism in Vietnam along with maintenance of Jarainese as a native language. The implications of the research will be discussed.

7.2. Mother Tongue and Cultural Identity

Language is a component of culture and is considered as a determining factor of maintaining identity and cultural values for minority language groups (Cavallaro, 2005;

Guardado, 2009; Hamers & Blanc, 1989; Lai, 2009). Individual and cultural identity of the minority people are centred on the use of the mother tongue (Cavallaro, 2005; Cooper & Fishman, 1974; Fishman, 1966). Minority people use their language regularly as a marker of ethnic and cultural identity (Cavallaro, 2005; Guardado, 2009; May, 2010). The findings from the current thesis, based on surveys and interviews, suggest that Jarainese people (both parents and children) value their cultural identity and believe Jarainese language proficiency is important in maintaining their identity. All participants of various age groups reported that they would like to maintain their mother tongue in their home setting and community because they believe that Jarainese language is important to understanding their native culture. The interview data from both parents and children revealed that Jarainese language is considered as a tool to preserve their native roots reinforcing intimate relationships among people within home and community. Consistent with research findings reported in the literature (e.g., Cooper & Fishman, 1974; Paciotto, 2009), the findings indicate that Jarainese people use Jarainese in their community to consolidate their ethnic and cultural identity and solidarity.

The use of the mother tongue has been considered as a crucial link among generations for imparting the language and its traditional values within family and also a useful resource to preserve culture (Adegbiya, 2000; May, 2010). Family is also considered as an essential agent for encouraging members to use and maintain their mother tongue (see Fillmore, 1991; Fishman, 1996; Paciotto, 2009; Ramos, 2007; Tuominen, 1999). Similarly, the results of this study revealed that a majority of grandparents, parents and children (over 80%) used Jarainese to communicate with each other in their home setting (see Chapter 4 for details). The results showed that both parents and children

consider Jarainese as the home official language. They also see having up to three generations living in a family is good to retain their native language and culture.

Mother tongue has been valued in the literature not only to maintain ethnic identity, but also as an indispensable tool for preserving cultural values (e.g., Adegbija, 2000; Cavallaro, 2005; Usman, 2010). It is noteworthy that both parents and children participating in this study were proud of their ethnic identity and their cultural values. This may suggest the willingness of the Jarainese people to maintain their native language. Parents like Helm and H'Rim believed that speaking Jarainese may help to preserve cultural values, tradition and customs, the heritage that Jarainese people should maintain. However, young generations also see themselves as Jarainese so they feel they must speak this language.

Use of native language is an advantage to gain knowledge about culture, and it is usually considered as a useful tool to maintain cultural values and identity (Cavallaro, 2005; Hamers & Blanc, 1989; Lai, 2009; Usman, 2010). Maintaining mother tongue also provides better understanding of native culture and preserves family values (see Tuominen, 1999; Young et al., 1992). In the current context, Jarainese people consider the use of their mother tongue in home and their community as an advantage to maintain their cultural values and ethnic identity. Attitudes of the Jarainese people toward Jarainese language also suggest that these people want to affirm their ethnic identity by retaining their native language.

Thus, the findings in this study indicated that use of the mother tongue of the Jarainese people is attached to their cultural identity. It also reflected the important role of the older generations in the family setting as a key element to promote this language. This

can be posited that the preservation of the native culture and values of the family and community are important to the Jarainese people in order to maintain their identity. It is raised, however, how to maintain this language under pressure of impacts of the social aspects. The issues will be discussed in the following section.

7.3. Maintaining the Mother Tongue

Social milieu as an external factor (e.g., wider exposure to the dominant language via mass media, education or in wider society) may hinder maintenance of minority languages (Baker, 2006; Gardner, 1979; Pauwels, 2005; Schüpbach, 2009). Although the findings of the current thesis suggest that Jarainese people are aware of the importance of maintaining Jarainese as their native language, as discussed above, they find it difficult to maintain this language. The data clearly reveal that all age groups participating in this study desire their native language, Jarainese, to be maintained. However some parents (e.g., Helm and H'Rim) believe that maintaining Jarainese is very hard for young generations. These parents believe that Jarainese children have to go to the mainstream Vietnamese schools and communicate in Vietnamese. More importantly, the literacy materials are all in Vietnamese. Hence children do not have enough exposure to their native language out of their home environment. Consistent with the findings of similar research (e.g., Baker, 2006; Schüpbach, 2009), the living environment (e.g., language as the means of education, and lack of literacy skills in the mother tongue) may influence maintenance of the mother tongue.

Vietnamese is the language of economic advancement and is considered as the language of high standards of living in Vietnam, while Jarainese is considered as the minority language which is not fully supported by government policies. Lack of attention to this

language has led to a large proportion of Jarainese speakers being not been able to read and write in their native language; over 34.1% of the Jarainese people participating in the current study indicated that they could not read or write in their home language, that they considered themselves illiterate. This meant that attitudes towards learning Jarainese language varied amongst these parents possibly because Jarainese, as a native language for this group of people, was not used for educational purposes and economic advancement (see Brisk, 2006). Such language shifts are evident in other contexts; indeed, the current Jarainese context could be considered similar to that of Maori in the 1940s and 1960s in New Zealand, when English was a compulsory language at schools and in society. As a result, a shift from using Maori to English occurred and led to the threat of loss of Maori in the 1970s, as well as the threat of Maori culture being assimilated into the dominant culture (Benton, 1975). However, the development of bilingual education in 1982 supported revitalization and maintenance of the Maori language and culture (May, 1999; Tangaere, 1997). As this example should clarify, the obstacles of maintaining mother tongue may come from the impacts of the social milieu; the issue observed in Vietnam.

Impacts of social aspects can be considered as the key external factors which may negatively influence the use of the native language and maintenance of that language in a bilingual environment (Gardner, 1979; Hidalgo, 1986). Such external factors often encourage the use of the dominant language in the mainstream society leading to the decline of the native language use in social life among minority communities (Fillmore, 2000; Gardner, 1979; Pauwels, 2005). The socio-cultural milieu may be considered as an external pressure on the use of the mother tongue as well as the exposure to that language (Fillmore, 2000; Gardner, 1979; Hidalgo, 1986). Based on the perspectives of

the Jarainese parents to the language maintenance, the findings of the current study suggest that Jarainese parents are concerned about mass media, language in the mainstream schools and the national dominance of Vietnamese which seem to have an impact on Jarainese. These parents reported that they have to communicate in Vietnamese when they are out of their homes and villages, because it is the official and dominant language in the society (e.g., mass media, workplace and education). Hence, the Jarainese minority group has no option except speaking Vietnamese to interact with others out of their community. These concerns also make Jarainese a lower status language in Vietnam; the language which is not given any opportunity to be communicated in the mainstream society (e.g., Baker, 2006; Fishman, 1966). This can be considered as a crucial factor to influence the use of Jarainese in day to day life, leading to the decline of the attitudes toward using and maintaining Jarainese.

High exposure to literacy in the dominant language in bilingual/multilingual societies causes reduction in the use of minority language and a shift toward the dominant language (Fishman, 1964; García, 2009; Letsholo, 2009). The findings of the current thesis revealed that Jarainese parents are concerned that increasing emphasis on literacy skills in the contemporary world has reduced the influence of Jarainese. Many Jarainese people only verbally interact in Jarainese and a lack of interaction in written form is evident (see the low levels of literacy in Jarainese evident in the data reported in Chapter 4). The interview data showed parents feel that they should take responsibility to teach their children Jarainese, otherwise, since the children can read and write in Vietnamese with no difficulties, they would not use Jarainese because they do not feel they need to learn an additional language. Fishman (1964) has argued in that ‘reading and writing in the mother tongue may resist shift longer than speaking’ (p. 36):

language shift is assumed to change the habitual language use of individuals and how they regard their mother tongue due to incompetency in the mother tongue (Fishman, 1964). Hence, a lack of Jarainese literacy skills may be considered as a cause of the shift towards the use of Vietnamese among young generations. Again, this finding concurs with Letsholo's (2009) argument that 'if the mother tongue is not fully acquired and only average competence is attained, a shift to a dominant language is likely to occur' (p. 586). This may raise a serious concern for the maintenance of the Jarainese language.

As discussed, impacts of social milieu and emphasis on literacy skills in Vietnamese may reduce the use of Jarainese as well as the likelihood of its maintenance. The findings of the current thesis revealed that all Jarainese parents desire their children to be proficient in Jarainese as their native language, consistent with similar studies reported in the literature (Lao, 2004; Olneck, 2009). Almost all participants (93%) in the current study wished their children could learn Jarainese literacy skills at school which should help maintain the language and the cultural values embedded in their native language. It was seen that, at 33.5%, the rate of literacy skills in Jarainese was too low (see Chapter 4 for details). In the interviews, parents delineated the reasons for being proficient in Jarainese as the means for their children to learn their native culture and their ancestors' language. Additionally, they emphasised the importance of literacy skills in maintaining a native language and convincingly argued that people needed to read about their culture in their own native language.

To sum up, it is argued that maintenance of literacy skills in Jarainese is important for the maintenance of the language. Other research findings reported in the literature state that development of literacy skills may support maintenance of a language. Historical

examples, such as the New Zealand case as reported, also indicate the importance of developing literacy in the mother tongue. Therefore, unless development of literacy in the Jarainese language is taken into account seriously, maintenance of this language would be very hard and a shift toward the Vietnamese language and culture is very likely to occur. To maintain Jarainese, it is argued that it is important to provide bilingual education along with governmental incentives to teach literacy skills in Jarainese to young children.

As discussed in the first section of this chapter, Jarainese is important for understanding and maintaining Jarainese culture. This is why Jarainese parents want their children to learn how to read and write in their mother tongue, Jarainese, which should help them maintain their language (e.g., Lao, 2004; Ramos, 2007). Other concerns expressed by the parents participating in this study are the impact of the social milieu and increasing exposure to Vietnamese (as discussed) which contribute to the potential loss of the Jarainese language among young generations. Based on the findings, the important implication of this research is how to maintain Jarainese and promote its learning is that the government needs to develop a language policy that will maintain Jarainese and promote its learning. This involves developing programmes that utilise and teach Jarainese in mainstream schools. The task of preserving the language also involves finding means to counteract the dominance of Vietnamese language in mainstream social media.

7.4. Attitudes of Children toward the Dominant Language

Language manifests its power. The prestige of dominant language can increase the numbers of its speakers (Baker, 2006; England, 2003; Fishman, 1964). The pressure of

dominant language in society can enhance that language because it is perceived as a language of advancement and social advantages (Baker, 1992, 2006; Brisk, 2006). Such environmental elements often impact on children's language choice (e.g., Chrisp, 2005; Pauwels, 2005).

Investigating the attitudes of the Jarainese children in the current thesis suggests that children tend to use Vietnamese more in their daily life. However, Jarainese is considered as the main means of communication with family members, in particular with grandparents and parents. Despite this, the majority of children preferred to interact in Vietnamese. Children's tendency towards speaking in Vietnamese can be due to the Vietnamese social prestige and its dominance in Vietnam.

Focus group interviews reflected the children's voices on how small a role Jarainese plays in their daily life outside their family. They said that everything in the society is in Vietnamese; outside their village nobody speaks Jarainese so they must speak in Vietnamese. This aligns with how Chrisp (2005) and Pauwels (2005) describe the impact of environmental elements on children's language choice. In other words, children's exposure to Vietnamese is influenced by social milieu, education, and the immediate environment (as discussed in the previous section). The finding of the current study, in line with those of England (2003) and Errihani (2008), suggest that the pressure of the dominant language and the limitation of indigenous language use in the mainstream society may urge indigenous people to use and learn the dominant language rather than their mother tongue because social economic success in the society cannot be achieved through interaction in the minority language.

The findings also revealed that the Jarainese children increasingly use Vietnamese in their regular life. However, they seem to have varying degrees of discomfort when using Vietnamese. Many children explained that speaking Jarainese made them feel confident and close to their family members because they could not fully express their ideas in Vietnamese. Others expounded that they used more Vietnamese because the more they spoke Vietnamese, the more proficient they became in their Vietnamese language skills (Runh, group 2). The dominance of Vietnamese in schools is probably another motivating factor for these children to interact in Vietnamese despite their lack of proficiency. Hence, although Jarainese is the means of communication at home which reinforces family relationships and makes them more secure (as discussed in section 7.2), Jarainese children rely on Vietnamese for their individual goals.

The fact that children tend to increasingly use Vietnamese in their daily life is reflected in the concerns of parents that the use of Jarainese by their children may result in negative social influences for their children (as discussed earlier in section 7.3). However, the children's attitudes revealed that they preferred Jarainese when speaking with their grandparents and parents. Additionally, they reported that they were not very comfortable to speak Vietnamese (as discussed above). This may suggest that in this context there is no indication of a gradual shift toward Vietnamese because the Jarainese children understand the importance of maintaining their native language at home. This finding contrasts with the findings reported about the young Ikalanga people (indigenous people in Botswana). Letsholo (2009) argued the young Ikalanga people use Setswana (dominant language) frequently, even in domains where they can use their Ikalanga language, for instance when speaking to others from their native language,

which causes a gradual shift from the Ikalanga to the Setswana language leading to the loss of Ikalanga.

Overall, although children have a tendency to use Vietnamese more in their daily life, there is no indication of a shift toward Vietnamese. The pressure of social milieu such as the dominance of Vietnamese in education system or its prestige in mainstream society may promote the Jarainese children's desire to achieve this language as individual goals. In addition, the limited status of their language in the society may involve the use of Vietnamese increasingly as individual motivation because of social advantages. However, Jarainese children still cherish their language in the home setting, in particular interactions with parents and grandparents (as discussed in the first section). These views show that the Jarainese children use Vietnamese more but they highly value their language, which will be discussed more in the following section.

7.5. Attitudes toward Bilingualism and Instruction of bilingualism

Bilingualism is not only a prerequisite for survival of a language, but bilingualism constitutes the normal human condition in a bilingual environment as well (Baker, 2006; Brisk, 2006; García, 2009). The importance of a minority language, however, is more than just survival (Baker, 1992). A minority language is perceived to be intimately related to its own culture, values, knowledge and identity whereas a dominant language is perceived as the more eminent language that opens the door to educational and economic success, and social advantages (Baker, 1992, 2006; Brisk, 2006).

The results of attitudes toward bilingualism in this study suggest that both adults and children believed that bilingualism was beneficial for them. This is similar to the findings of other research, in which minority people hold good attitudes toward

bilingualism and see bilingualism as an advantage for themselves (Lambert, 1977; Romaine, 1995). In the current study, although all age groups expressed various degrees of bilingualism, they believed that maintaining their mother tongue was necessary to preserve their cultural continuity. A mastery level of Vietnamese was also seen as important. This implies that bilingualism is really necessary for the Jarainese people. Jarainese people rely on the dominant language, Vietnamese, for schooling, media, business and commerce, while the minority language, Jarainese, is the means of communication at home and for cultural activities in their own community (see Baker, 2006). They mostly also expressed positive attitudes toward Jarainese for maintaining their identity, and to avoid losing their roots (as discussed in section 7.2). However, there were some others who prioritised proficiency in Vietnamese (see Bjørn's narrative). These differences in these attitudes may be explained in reference to Fishman (1996) who explains how individuals develop different ways of valuing culture and language because of the different ways that they have been exposed to them.

In addition, life experiences within the social cultural context of the country can be considered as an important factor in shaping attitudes (Baker, 2006; García, 2009). The Jarainese people seem to cherish the sense of the worthiness of their native language and its cultural values. However, they want to achieve high proficiency in Vietnamese for in order to achieve social advancement and recognition, as is suggested by Errihani (2008) and Kostoulas-Makrakis et al. (2006). Such attitudes are probably related to its status in society (Baker, 2006; García, 2009). A minority language is usually considered as the low status language in the society, being only used within the minority community and their families, whereas the dominant language is the language which associates with a high status in all fields in the mainstream society.

Despite possible status and advancement related to Vietnamese, the Jarainese people seem to be highly motivated to maintain their mother tongue and ethnic identity. Integrative and instrumental motivations are two components of motivation which should be considered in terms of language use and maintenance. Integrative attitude toward the native language is orientated to the attachment to ethnic identity and culture within a minority language group or community, whereas instrumental motivation is defined as the desire of the minority group to achieve economic advantages or social recognition; this can be achieved by the knowledge of the dominant language in any society. Thus, despite expressing various degrees of bilingualism, attitudes of the Jarainese people reflect these two components of motivation. Jarainese people want to acquire Vietnamese to be successful in their life and also cherish their own language as their cultural identity. These findings of the current thesis also concur with those reported by Murphy and Vencio (2009) who argued that the Xerente people (indigenous people) want to maintain knowledge of their language as a means to affirm their culture and identity, and also to resist the dominant culture in Brazil. However, these people are reported to be wanting to attain Spanish, the dominant language, for business reasons. These researchers also related these attitudes to the two components of motivation (i.e., integrative and instrumental motivation).

Bilingual education is considered as a good way for minority students to achieve skills in another language and grow bilingually (Anaytulla, 2008; Carrasquillo & Rodriguez, 2002; Milk, 1993; Skutnabb-Kangas, 1990). In this study, the vast majority of subjects (over 78%) reported that both Jarainese and Vietnamese languages should be used in schools for promoting biliteracy skills and academic achievement (see Chapter 4 for details). In the interviews, both parents and children expounded that the use of Jarainese

as a medium of instruction would not only help the Jarainese students learn Vietnamese skills better but also it would promote bilingual skills. This could be because that the Jarainese people recognized their limitations in entering the mainstream school and wider society where Vietnamese is commonly used. Hence, the Jarainese people desire to receive proper training at school in the two languages. Adding Jarainese to the curriculum may introduce new opportunities for the Jarainese people to maintain and promote their native language and at the same time they can obtain proficiency in Vietnamese. The findings reported here are in line with those reported by Anaytulla (2008) who suggested that the use of minority language as a medium of instruction along with Chinese (the dominant language) in Kashgar and in Xinjiang, China, enables minority students to attain proficiency in both mother tongue and Chinese language. In another study, Milk (1993) reported that by using their mother tongue as the medium of instruction, minority students promoted their educational attainment in English where English was learnt as the second language.

As discussed through the previous sections, the importance of both Jarainese and Vietnamese language concerns the Jarainese people and shapes their attitudes toward bilingualism. Jarainese people advocate bilingual education despite their varying degrees of personal bilingualism. Therefore, it can be concluded that both languages are seen as important by the Jarainese people. Bilingual education can also be considered very important for bilingual development since bilingual instructions allow minority students to practice their native language (e.g., Carrasquillo & Rodriguez, 2002; Skutnabb-Kangas, 1990). This can be beneficial for both maintaining their native language and acquiring the dominant language (see Cummins & Swain, 1986; Paciotto, 2009; Siguan & Mackey, 1987). Findings in this project are also consistent with the

cases reported by Perlin (2009) from the T'ring people in China and Murphya and Vencio (2009) from the Xerente people in Brazil who suggested that the use of the indigenous language as the medium of education in schools could provide indigenous people equal levels of proficiency in the mother tongue and their dominant language.

7.6. Perceptions of Bilingualism

Knowledge of the dominant language is understood as a major means for social advancements and economic benefits (Gardner & Lambert, 1972; Kostoulas-Makrakis et al., 2006; Paulston, 1994). Minority people often consider the dominant language as an important language for their survival in the mainstream society (Hasson 2006; Lao, 2004). Based on the survey and interview perspectives about bilingualism, the results demonstrated that knowledge of Vietnamese is perceived as a facilitator leading to better jobs. Similarly, the knowledge of Jarainese is perceived as a facilitator for better relationships within the Jarainese community. In the literature, the findings of other research also suggest that knowledge of the dominant language gives the minority people access to the good opportunities (better jobs and education), whereas knowledge of the minority language allows these people to integrate better with their own community (Cavallaro, 2005; Cho, 2000; Hasson 2006; Lao, 2004; Lee & Suarez, 2009; Perlin, 2009).

Both adults and children who participated in the current study reported that knowledge of Vietnamese language was very important to them. The interview data also showed that all parents admitted that without Vietnamese skills, the Jarainese people could not achieve high levels of education, get better jobs, or be promoted in their careers. Similarly, in the focus groups, the children said that acquiring high proficiency in

Vietnamese is very important in order to be successful in school and get a good job in the future. The prestige of the dominant language in the mainstream society (in formal education, mass media, and job markets) is most likely the reason for minority people to associate the dominant language with the language of opportunities (see Hasson 2006; Lao, 2004). The dominant language is also an essential means of communication in official domains (e.g., Baker, 1992, 2006; García, 2009). Such views have been expressed in other contexts; for example, Perlin (2009) reported that the knowledge of Chinese (the dominant language) gives the T'ung people access to opportunities in education and job markets across China.

Knowledge of minority language appears to be closely related to ethnic identity and integration of the language community (Cavallaro, 2005; May, 2010). In the current study, most of the subjects reported that Jarainese is important to them (see Chapter 4 for details). However, in the interviews they seem to have different opinions about their knowledge of Jarainese; for example, while some parents like Bjom emphasised the role of their native language in maintaining their cultural identity, they believed that Jarainese was just a language of their own community and could not be as important as the Vietnamese language. Again, this may be because knowledge of Vietnamese provides opportunities in life that Jarainese does not (as discussed above).

Research on bilingualism in the literature also shows that the dominant language provides an opportunity for minority people to socialize with the wider society (Errihani, 2008; May, 2010; Perlin, 2009; Shin, 2000; Young et al., 1992). In this study, most of the participants agreed that Vietnamese is used to interact with other ethnic groups, providing them with the knowledge of their world and helping them to broaden their world views. The Vietnamese language facilitates their move to a larger social

unity. In the interviews, all age groups stated that outside the village, Vietnamese helps them interact with people, fulfil their goals in the society, and access mass media to improve their world and life knowledge. However, the mother tongue is a resource for community integration through which better understanding can be gained and cultural awareness enhanced (Cavallaro, 2005; Cho, 2000; May, 2010). In this study, perspectives of the parents revealed that some parents like Helm and H'Rim see the importance of the Jarainese language as a means to preserve their native life style, habits, customs and tradition. This may allow Jarainese people to enjoy their daily life within their own cultural context. Interestingly, younger generations (children) participated in this study also expressed a similar perspective. One participant said: "It is better to have Jarainese culture because when we get back home after being departed from the village for education or work purposes from living with the Vietnamese and Viet culture, we feel like real Jarainese people" (H'Bloanh, group 2). This implies the difference between the two cultures and life styles which create two relatively different worlds. This associates with the analogy expressed by Bjom, one of the interviewees, as considering the two languages in the society similar to two roads in front of him with each road having a different purpose. Each language has its own different role in various social events (Bjom's interview/narrative). Thus, from the findings reported in the current thesis, it can be speculated that the two languages help indigenous people achieve their individual goals and appreciate differences in the two cultures. As discussed above, a question is raised what factors affect attitudes toward bilingualism.

Several studies have suggested parents' occupation and education levels as factors affecting children's attitudes toward the second/dominant language and its use (Fasold, 1984; Portes & Schaufli, 1994). The results of the current study revealed that parents

with “skilled jobs” (those with occupations which required skills and qualifications) and “more educated” (those with more than five years of schooling) explicitly advocated the need of proficiency in Vietnamese. However, those with “labour jobs” (jobs that required no particular skills and qualifications) and “less educated” (those who completed only primary school levels) inclined to use their mother tongue, Jarainese, more. This can also be considered as a result of using more Vietnamese among those with skilled jobs than those who have labour jobs (as presented in Chapter 4). The data revealed that parents with skilled jobs are often those who have higher levels of education who usually work in environments where the dominant language Vietnamese is widely spoken (e.g., Fasold, 1984; Portes & Schaufli, 1994). In the qualitative data, parents like Bjørn may be considered as a typical example for this trend of attitudes. Bjørn expounded that he spoke Vietnamese habitually because his job required him to speak in Vietnamese at all time. He also highlighted that he spoke Vietnamese with his children because he wanted them to be proficient in Vietnamese. This suggests that parents’ occupations and levels of education will not only affect their attitudes toward the language use, but also influence their children’s attitudes.

Investigations into the attitudes toward language use also revealed that rural groups used Jarainese more, whereas urban groups used Vietnamese more; and similar findings for the relationship between language use and rural versus urban living areas can be found in the literature (Choi, 2003; Hong, 2010; Tsung & Cruickshank, 2009). Such results can be explained as indicating that rural areas provide a natural context for the Jarainese language, alienating the use of Vietnamese, whereas urban areas show a reverse pattern providing a dominant context for Vietnamese and constraining Jarainese. Differences in economic and social contexts between rural and urban areas may also be

major factors affecting attitudes toward the use of a native language (see Tsung & Cruickshank, 2009).

The different attitudes toward the use of Jarainese between the rural areas and urban areas found in this study are consistent with the findings of Choi (2003) who studied the Guaraní people (indigenous people in Paraguay). Choi (2003) indicated the use of the Guaraní language among the indigenous people in urban areas decreased because of the impact of social factors. His findings confirmed that the Guaraní language was preserved in rural areas, whereas it was “losing ground with respect to its use” in urban areas (p. 91). In a similar vein, the findings of the current thesis can add weight to the argument that indigenous people in rural areas are more likely to use and preserve their native language than those in urban areas.

In short, although the Jarainese people in urban areas with skilled jobs and higher education use Vietnamese more, this does not mean that they do not want to retain their mother tongue. As discussed above, the dominant use of Vietnamese can be considered as the impact of the social milieu and as an instrumental motivation (see section 7.4). Therefore, it is posited that the Jarainese people want to learn both Vietnamese and Jarainese because they believe that proficiency in the two languages may provide them with better opportunities in society, such as getting better jobs or educational attainment, and also allows them to maintain their native language and culture.

7.7. Concern about Schooling in Vietnamese

Speaking and understanding a language are the two most important skills for communicating verbally, and verbal communication is an instrument of expressing thoughts and maintaining social interactions (Anaytulla, 2008). In contrast, failing to

acquire the dominant language in mainstream schools is likely to lead to failure in school (Carrasquillo & Rodriguez, 2002; Shin, 2000). The data reported in this study revealed concerns about the relationship between schooling in Vietnamese and school failure. Similar to the findings of other studies in the literature, proficiency in the dominant language was seen as one of the essential factors influencing the academic achievement of non-native students in mainstream schools (Nieto, 2009).

In the current study, the vast majority of students reported that they could speak and understand “a little” Vietnamese when they started school (see Chapter 4 for details). Lack of proficiency in the dominant language (Vietnamese) may make minority students feel shy to communicate with their classmates and teachers (see White, 2002). In the interview data, one of the parents, Bjom, claimed that some Jarainese children are not very confident at school and they are too shy to share or communicate with other students due to their low proficiency in Vietnamese. This may result in declining self confidence and motivation in education (e.g., Carrasquillo & Rodriguez, 2002; Clément et al., 1977).

Additionally, with their practical experiences, all parents argued that lack of proficiency in Vietnamese is the cause of Jarainese students failing in schools because of simply not being able to comprehend their Kinh/Viet teachers. As discussed before, Vietnamese is the language of education in the mainstream schools, hence lack of proficiency in Vietnamese would hinder these Jarainese children in their educational attainment; they would not understand the lessons, solve exercises, or do tests well (not because of the content knowledge but as the result of language difficulties). Children who participated in this study also added that they tried to acquire Vietnamese skills to improve their

academic skills and keep themselves to the level of their Vietnamese peers to avoid being disparaged by their classmates.

Furthermore, the results of this study suggested that parents are also concerned about the promotion of Vietnamese in the pre-school education. As discussed above, a majority of students could not speak and understand Vietnamese well when they started school, which potentially results in Jarainese students not being able to reach to the desired level of skills in the early years of schooling. Parents like Helm and H'Rim expounded that their children were sent to kindergartens to learn Vietnamese before entering primary schools but they still could not meet their parents' expectation. Promotion of the dominant language (Vietnamese) in preschool education may not meet the language needs for minority students (e.g., Anaytulla, 2008; Nieto, 2000). When children are sent to kindergartens, instruction in Vietnamese and monolingual teachers (Kinh/Viet teachers who cannot speak Jarainese) may not meet the needs for the Jarainese children to acquire Vietnamese skills. As a result, their Vietnamese ability are not improved because of a language barrier between teachers and children (e.g., Anaytulla, 2008).

More interestingly, in the interviews all parents expounded that when their children entered primary school, they tried to create a Vietnamese speaking environment at home to help their children promote their Vietnamese skills. The children in the focus groups also thought that the role of their family members was important and helped them improve their Vietnamese skills. This emphasizes the crucial role of parents at home helping children to develop literacy skills and proficiency levels in the dominant language (e.g., Nieto, 2000; Ramos, 2007): parental involvement in education can motivate their children to develop their language skills (see Brisk, 2006; Tavi, 2009).

Clearly, Vietnamese is as necessary as Jarainese in daily life for the Jarainese people. Vietnamese is a compulsory language in a unified society as an embodiment of “collectivism” for all minority language groups (see Chapter 1 for details). Jarainese people consider Vietnamese necessary to connect with other minority groups and socialize with the mainstream society; they need to be proficient in Vietnamese to communicate in a unified Vietnamese society. Jarainese people also desire to be proficient in Vietnamese to help them get better jobs in the mainstream society, and they need to acquire Vietnamese because they do not want to fail in school. This posits that Jarainese people want to adapt to the unified Vietnamese society because of the benefits of the Vietnamese language.

While the Jarainese people desire to establish their sense of belonging to the greater society for its social and economic benefits, they desire to maintain their native language and culture to establish their cultural identity, too. It is emphasised that communication with family and community members in Jarainese is important to them in order to maintain their native language and identity. This allows them to establish and enhance family and community relationships. Additionally, they want their language (Jarainese) and culture to be maintained and promoted because they fear their children or young generations may lose or abandon their roots. Jarainese is important to these people and is valued as their ethnic identity in the society. However, schooling in Vietnamese, in addition to its dominance in the society, creates tensions for the Jarainese people in maintaining their native language. Furthermore, the absence of the Jarainese language in education makes Vietnamese literacy acquisition more prominent which again may influence the shift from Jarainese to Vietnamese among the younger

generations. These issues may create “inequality” and challenge Jarainese people to maintain their own language and culture.

Summary

The results for the case study reported in this chapter revealed that the Jarainese people appreciate and value their native language (Jarainese) and their ethnic identity. All interviewed participants expressed that maintaining Jarainese is important for understanding and preserving the Jarainese culture. Although all parents desired their children to maintain their native language, they found it difficult to maintain the Jarainese language due to the impact of the social milieu and the emphasis on literacy skills in Vietnamese as the main or most dominant language in schools and society.

It was found that the children tend to use Vietnamese more in their day to day life. However, these children reported that they mainly speak Jarainese with their grandparents and parents. Additionally, they expressed discomfort when speaking Vietnamese. This indicates that children want to retain their mother tongue at least in their home setting. The results also showed that although Jarainese people expressed various attitudes toward bilingualism, they were keen on bilingual education. They supported bilingual education because they believed that while language ability in Jarainese would allow them to maintain their native culture and establish better relationships with their Jarainese community, their proficiency in Vietnamese would help them to get better jobs and benefit from social advantages. This is possibly because parents with skilled jobs and higher education explicitly expressed the need for proficiency in Vietnamese for their children. In contrast, it was found that Jarainese is

still a popular language spoken as the main language in rural areas, and used more by those with labour jobs and less educated.

The Jarainese people believe that bilingualism allows them to move in both Jarainese and Vietnamese worlds, appreciating the differences that exist between the two languages and cultures. However, schooling in Vietnamese (as the only option) is a concern for these people potentially preventing them from maintaining their native language and making school achievement and educational success much harder. Thus, the results of this thesis strongly indicated that, while the Jarainese people do not reject Vietnamese, they want to retain their mother tongue because it is important for their cultural identity; that is, that they want to be bilingual. Based on the discussion presented so far, there are important implications about how to minimize the impact of dominant social factors on Jarainese, and how to promote learning both languages and maintain Jarainese as a mother tongue. This goal requires a fundamental change and reconsideration in the government's language policy in mainstream schooling. Government language policies need to promote bilingual education as an essential way to develop language skills, cultural identity and interaction, and opportunities for Jarainese people. In the next chapter, these aspects will be further elaborated and recommendations presented.

CHAPTER 8

CONCLUSIONS

8.1. Introduction

This thesis examines the attitudes of the Jarainese people, an indigenous group in Vietnam toward bilingualism, within the background of a communist Vietnam nation. Collectivism is considered as a key principle of Communism. Accordingly, collective identity is a part of the unified Vietnam society. Vietnamese as the dominant language plays a crucial role in all fields of social, political, educational, cultural and economic activities in the mainstream society. This creates tensions to ethnic minorities of the country in maintaining their native languages and protecting their own cultures. It also disadvantages them in their social life in mainstream Vietnam.

The Constitution of the Socialist Republic of Vietnam (1992) asserts that all people in the whole nation are equal and minority rights in the unified society are to be protected. The Vietnamese government officially states that minority languages and cultures are valued and respected and that minority groups can use their languages and practice their cultures. In practice, however, the national dominance of Vietnamese in social, political, economic and cultural contexts creates challenges for ethnic minority groups in maintaining their own languages and cultures, achieving a better educational opportunity, and dealing with the disadvantages they encounter in daily life in the society. The fact is that ethnic minority communities in Vietnam face a struggle to preserve their cultures, knowledge of their languages and traditional values, while belonging to the greater society in a spirit of collectivism. They may seek more political

representation and demand that their cultures be respected, rather than assimilated, at the same time as using the Vietnamese language to access a wider national unified society. This process needs to start with the educational system, which wields great influence on young generations of ethnic minorities, who, in turn, have a very significant role in determining whether their language is retained and which traditional values are preserved.

Research has been urgently needed to examine the problem which ethnic minority groups in Vietnam have been suffering in order to seek a solution for preserving ethnic minority languages and promoting ethnic minority education. Although Vietnam is a multilingual country with 54 minority languages, investigations of the needs of minority languages have still been lacking (Giacchino-Baker, 2007; Tran-Tri, 2011; Vu, 2007). Therefore, planning and implementing language policy have not met the practical needs of minority language people (Giacchino-Baker, 2007; Tran-Tri, 2011). In fact most of research studies about the minority languages in Vietnam focus on language contacts, linguistics such as phonology, morphology or comparison between Vietnamese and minority languages, whereas there has been a lack of focus on the language needs of minority communities. An example may be found of this lack in the educational problems of the Khmer, the Khmer is one of the biggest minority groups in South-West of Vietnam in Mekong Delta region. In 2003 National Conference titled “*The situation and solutions for development of the Khmer community education*”, Dinh (2003) stated that to resolve the problems of the Khmer education requires to have investigations related to bilingualism and especially a policy for bilingual education. This posits that there is a lack of understandings about the needs of ethnic minority languages in Vietnam.

Thus, this thesis set out to explore perspectives of Jarainese people, one of 54 minority groups in Vietnam, through their attitudes toward the use of language, language maintenance, and bilingualism. Such an understanding will contribute to the planning and implementation of language policy, which will facilitate them to learn and maintain their native language effectively, as well as achieving the dominant language, Vietnamese, for socializing with the wider society. As Lewis (1980, p. 262) asserted, “any policy for language, especially in the system of education, has to take account of the attitude of those likely to be affected” because “in any case knowledge about the attitudes is fundamental to the formulation of a policy as well as to success in its implementation.”

The findings reported in this thesis are important in formulating and implementing the language policy in the country that aims to serve the educational needs and facilitate minority language people to access to the unified society while safeguarding their own languages and cultures. The conducting of this study is the first step towards reconsidering the current language policies of the nation and establishing a bilingual education program that will meet not only the needs of the Jarainese group with the background of education, culture and society in Vietnam, but also will be a basis for other minority groups as well.

8.2. Overview of Major Findings

Through the findings reported and discussed in this thesis, the results suggest that there is a high degree of ethnic and cultural identity through the attitudes of the Jarainese people towards the use of the mother tongue and bilingualism. A majority of the parents and children highly value Jarainese and its usage as an important feature for their ethnic

identity and believe that speaking Jarainese helps them retain their ethnic and cultural identity, and reinforces family cohesion. Although most of children speak Vietnamese more in their daily life, they mainly use Jarainese with their grandparents and parents. This is interpreted as the use of Jarainese to interact with people within their community is attached to the ethnic and cultural identity. This is consistent with that presented by Cooper and Fishman (1974), and Paciotto (2009). It is, however, noted from this study that the role of older generations in the family domain is important to keep preserving the mother tongue.

The findings of this study unveiled that maintenance of mother tongue is important for understanding and maintaining Jarainese culture. This confirms the power of the mother tongue for ethnic and cultural identity (Cavallaro, 2005; May, 2010). Although, all offered reasons why they wanted their native language to be maintained, most of the parents articulated the difficulties they encountered in maintaining Jarainese. The maintenance of Jarainese is to affirm ethnic identity and maintain cultural values, which most of the parents value and desire to do, but it is not easy to achieve. It is hard not only because Jarainese is an ethnic minority language in the mainstream society, but also everything outside the home that the Jarainese people have to do is in Vietnamese. Additionally, most of the parents and children reported struggling in Jarainese reading and writing. These suggest that factors outside the family domain (i.e., low status of Jarainese, limited exposure to Jarainese or increasing of using Vietnamese in the society) hinder the maintenance of the native language (Pauwels, 2005). Hence, evidence from several studies, including Gardner (1979), Hidalgo (1986), Fillmore (2000) and this thesis, seems to point the fact that socio-cultural milieu as the external pressure impacts on using and maintaining the mother tongue. This is attributed to a

tension situation which Jarainese people are facing in the context of Vietnam for maintaining their language and protecting their own culture.

The results also indicate that Jarainese people are aware of the danger of their language loss. Along with losing a language, other aspects of a community disappear, including cultural knowledge and values (Reyhner, 1996; Reyhner & Tennant, 1995). The loss of language results in the loss of personal identity in community and society (Cho & Krashen, 1998; Fishman, 1996). In this study, this may be a major reason that Jarainese people emphasize the importance of the Jarainese maintenance because they do not want to lose their ethnic or personal identity. Moreover, the family and community are considered as a source of unique and particular identity of ethnicity (Weigert & Hastings, 1977). Therefore, the loss of identity breaks down the relationships between generations in the family and the relationships of language community (Cho, 2000; Fishman, 1996; Shin, 2000). This may be a crucial reason that all parents and older generations in the study take their responsibility for maintaining their language.

Thus, the findings reported in this thesis have significant implications for knowledge and values of the mother tongue, and supportive environments for maintenance of the mother tongue. The need of learning the mother tongue is for reasons of cultural affiliation, personal identify, and connections to community in order to strengthen the cultural identity in the society (Cho, 2000; Duff & Li, 2009; Guardado, 2009; Siguan & Mackey, 1987). Learning the mother tongue may be an opportunity for minority people to comprehend knowledge and values of their mother tongue and maintain it. Furthermore, to maintain the mother tongue, environments for exposure to the mother tongue are a crucial agent (Fishman, 1964, 1966). In this study, the Jarainese people mentioned the importance of Jarainese for their ethnic and cultural identity, and

reinforcing family and community cohesion. They also shared their concerns about the impacts of social milieu hindering the maintenance of their language. In this process, bilingual education based on the mother tongue should be considered because promoting and maintaining the minority languages will meet difficulties without bilingual education (DeCapua & Wintergerst, 2009).

The results suggest that bilingualism is important and necessary for the Jarainese people. Vietnamese is also necessary because it helps them socialize with the mainstream society for educational, social, and economic development, whereas knowledge of Jarainese allows them to enhance the family relationship and connect their community in order to maintain and protect the mother tongue for identity and cultural values. This may be because the Jarainese people have a desire to integrate into a unified Vietnam in regards to relationship to citizenship as collective identity. However, they do not want to lose their personal identity in the society. This is interpreted as there is a need to promote the balance of bilingualism in Jarainese community with the findings suggesting important implications for knowledge of the two languages, Vietnamese and Jarainese.

The findings also suggest that Jarainese people want bilingual education. This is probably because they suppose that using Jarainese in school not only provides Jarainese students an opportunity to promote development of literacy skills in Jarainese as part of maintaining the language, but also that first language skills will facilitate second language Vietnamese acquisition needed for their school work. A consensus picture of attitudes of both the parents and children toward the use of Jarainese as a medium of instruction in school is perhaps because most of the parents are actually concerned about school failure of their children and schooling in Vietnamese. On the

other hand, it is because the impact of social milieu reduces influence on the use of Jarainese and hinders maintenance of Jarainese. Jarainese people may be aware of positive effects of their language on developing skills in Vietnamese for schooling and social benefits, and promoting literacy in their mother tongue as part of language maintenance.

These results indicate important implications for knowledge of bilingualism, particularly regarding the education based on the mother tongue or bilingual education. It is evident that bilingual education has the potential to promote the literacy in mother tongue for maintenance and provide minority students enough practical abilities in the dominant language for educational, economic, social, and political development (Anaytulla, 2008; Cummins & Swain, 1986; Hakuta & Malakoff, 1990; Skutnabb-Kangas, 1988). More importantly, promoting literacy in the mother tongue in the education system is important not only to facilitate the development of bilingual skills, but also to form ethnic identity and pride for minority children, and to reinforce their self-esteem (Fillmore, 1991; Hornberger, 1991; Siguan & Mackey, 1987). In this study, the Jarainese people shared a number of important perceptions about bilingualism. They believed that knowledge of Vietnamese supports them to socialize with a unified society for educational, economic, and social achievement, whereas Jarainese is to keep their cultural continuity and maintaining their identity. Thus, to support the positive maintenance of Jarainese and to promote balance of bilingualism for the Jarainese people, bilingual education of Jarainese plus Vietnamese should be considered.

The findings of this thesis provide strong evidences that Jarainese people want to retain their Jarainese language because it is important for their cultural identity. However, this is not easy because of the absence of Jarainese in the education system which implicates

language policy, and especially regarding mother tongue learning in the education system. The results also provide the truth that Jarainese people do not reject Vietnamese and they want to be bilingual. This is because bilingualism becomes an important feature of daily life in the case of the Jarainese people within the background of the country. They are aware that Vietnamese provides them opportunities to integrate into a unified society as collectivism and collective identity, whereas knowledge of Jarainese allows them to preserve their cultural values and personal identity. But this may not be happening because the national dominance of Vietnamese in the current school system and in the society creates a challenge for Jarainese people not only in encountering educational, social and economic development, but also in maintaining their language and identity. These issues have significant implications for language policy and promotion of bilingual education in public schools.

8.3. Implications

Knowledge and values of the mother tongue: this study shows the use of the mother tongue and the importance of maintenance of the mother tongue for the Jarainese people to maintain their identity and understand traditional cultural values. This asserts that promotion of teaching and learning the mother tongue is considered as an urgent need. In doing this, public schools should be considered as a crucial means to provide the Jarainese people with knowledge and values of their own language. This requires a regional or provincial language policy to promote bilingual education.

Supportive environments for maintaining the mother tongue: the study demonstrates that impacts of social milieu such as mass media, education, and national dominance of Vietnamese as a pressure hinders maintenance of Jarainese. Supportive environments to

expose Jarainese should be provided to promote and maintain Jarainese, such as establishing Jarainese television and radio channels in the region/province, publishing newspapers, magazines and books in Jarainese, signs in Jarainese within the Jarainese community, and further a Jarainese website for the Jarainese community should be established. These media are essential for exposure to the Jarainese language. To do this, a regional policy for the Jarainese language should be considered.

A balance of knowledge of bilingualism: the current study also shows that Jarainese people want to be bilingual. They share a number of important perception and positive aspects of bilingualism which they desire in their daily life in their community and in the society. To promote a balance of bilingualism for the Jarainese people, public schools play a significant role. Therefore, bilingual education should be recognized as a crucial agency not only for fostering knowledge of the mother tongue in order to maintain their identity and traditional cultural values, but also boosting knowledge and skills of Vietnamese for Jarainese students in achieving academic goals and socializing with the greater society.

Role of the school: this study demonstrates that the parents and older generations in the family take a leading role in maintaining Jarainese. This is likely to share the view of maintenance of Jarainese and cultural values as a function of the family. The parents also share their opinions that they try to teach Vietnamese to their children before attending primary school as well as promote the skills in Vietnamese for their children at home. This posits that maintaining Jarainese and promoting Vietnamese ability for Jarainese children as a function of the family rather than school. Hence, the role of school needs to be considered as a key function for promoting skills of bilingualism for Jarainese students.

Parental involvement: a majority of the parents in this study share their concerns about their children's schooling in Vietnamese, and they attempt to send their children to kindergartens to learn Vietnamese before starting primary school. The parents also try to maintain Jarainese and help children with Vietnamese at home. This is posited that the parents' desires and concerns for their children's education are recommended as good examples for educators and language policy makers in fostering bilingual education.

8.4. Recommendations

8.4.1. Policy and Practice

In reality, the Communist Party and the Vietnamese Government have issued a range of language policies to protect the language rights for ethnic minority groups. For example, *Article 5 of the Constitution of the Socialist Republic of Vietnam (1992)* declares that ethnic minority peoples have the right to use their own language in spoken and written forms, to preserve their ethnicity and promote their customs, traditions and cultural values. *Article 4, Universal Primary Education Law passed by the National Assembly on 30/06/1991* states that ethnic minority peoples have the right to use their language and its writing system along with Vietnamese language in primary education. *Clause 2, Article 7 of the Education Act Amendments of 2009* states that the State provides conditions for ethnic minority peoples to learn their own language in order to preserve and promote their cultural identity, help minority language students to acquire knowledge while studying in schools and other educational institutions. *Decree No. 82/2010/ND-CP issued 15/07/2010 by the Government* allows ethnic minority peoples to study their own language at Educational Institutions and Continuous Education

Centres. *Decree No. 05/2011/ND-CP issued 14/01/2011 by the Government* related to “Ethnic Minority Affairs” which declares that the State ensures the maintenance of ethnic minority languages in both spoken and written forms, and promotes the customs, traditions, and ethnic and cultural identity.

Clearly, the policies of the State support Jarainese people to receive instruction of their mother tongue at public schools, as well as maintenance of Jarainese. However, these policies have yet come to life and fully protected the language rights of ethnic minorities in general and in particular the Jarainese community. Through the results reported in this thesis and important implications, it is recommended that a regional/provincial language policy for the Jarainese language should be considered as a significant agent for promoting and maintaining Jarainese. Since the Jarainese people highly concentrate to live in Gia Lai province (see chapter 1 for details), such a policy may become easier to provide the supportive environments for maintenance of Jarainese, as well as to implement bilingual education for Jarainese students. Goals of this policy are to clearly delimitate the domains and the supportive environments for the use and exposure to Jarainese, as well as the use of Jarainese in public schools. With views of the Vietnam Communist Party, a unified Vietnam with 54 minority groups and equality among groups, this policy will probably contribute to and facilitate the Jarainese group and non-Jarainese groups in the region to learn Jarainese and know more about the culture of the Jarainese.

8.4.2. Bilingual Education Models/Programs

Each country is unique with different socio-cultural contexts. Therefore, the import of the bilingual education models or programs from other countries will not work

effectively and will not be consistent with the cultural contexts. For example, the educational reform in Papua New Guinea over a period of six years (1995 – 2001) was a case which the new system of bilingual education produced and promoted bilinguals effectively comparing with the old system (Klaus, 2003). This new system emphasised the preservation and enhancement of official status to the indigenous languages, traditions, and cultural identity as well as promotion of bilingual skills whereas the old system stressed English acquisition as a language of instruction (Klaus, 2003). This shows that the import/application of “Transitional model” in Papua New Guinea before 1990s has caused a negative influence on Papua New Guinea identity and the use of English has become more widespread (Klaus, 2003).

Based on the findings reported in this thesis, it is suggested that a regional/provincial language policy and a program of bilingual education for the Jarainese people is needed which will produce Jarainese – Vietnamese bilinguals. During the period that this study was undertaken, a bilingual education program was piloted in the Gia Lai province of Vietnam and reported findings that seem to support the conclusions of the current research. According to Vu (2011) the work was conducted from late 2009 to early 2010 and incorporated the Jarainese language in Gia Lai, Mong language in Lao Cai and Khmer language in Tra Vinh provinces. The pilot program was conducted in a few schools in each area and used the mother tongue as an instructional language in the initial three years of school (pre-school, year 1 and 2). After three years, Vietnamese was then used as a means of instruction at school, with the mother tongue being learnt as a subject. According to Vu’s (2011) report, this program seemed to encourage better initial learning among the minority language students, including greater competence in Vietnamese, in contrast to those who did not participated in the project. She argued that

this program brings positive impacts for the minority language students, which helps them to be more sociable, self-confident and positive in their classes. This is supported by Doan's (2012) findings, which indicated that the use of the mother tongue in education showed positive trends in supporting the schooling of the minority language students (see Chapter 2 for details).

Vu's (2011) results suggest that such bilingual programs help the students overcome the language barrier to get better academic results. However, the results of her survey indicated that only first year students in the program performed better in Vietnamese and Math than those did who not take part. In contrast, the data for second year students were contrary to this conclusion, with those who did not take part in the program performing better than those in the program. These findings led Vu to conclude that more evaluation work is needed. Thus, although the pilot project reported in Vu (2011) seems to support for the findings of the current study, in order to solve the important implications from the findings of this thesis (see section 8.3), more research about bilingual education programs in Vietnam is needed. This may need to contrast different bilingual education models/programs to determine their effectiveness in the context of Vietnam. The "Transitional Model" (as in Papua New Guinea work discussed above) was the basis of the bilingual education program undertaken in this pilot project. However, alternative models are also worthy of consideration.

"Transitional model" begins in Kindergarten or Elementary school by using the mother tongue as a medium of instruction and stopping teaching the mother tongue after 1 or 2 years. The aim of this model is to leave the students' mother tongue capabilities behind and develop only the dominant language and academic proficiencies (Baker, 2006; García, 2009; May, 2008). In Malaysia, this model has been used as a means to

transition from Chinese or Tamil to Bahasa Malay (National Malay language) (Gaudart, 1987). In Yunnan, China, it is called “Bilingual and Chinese-literacy” which maintains two oral languages in teaching but one literacy which is Chinese (Tsung, 2009).

“Maintenance model” is limited to maintenance of the minority language. In this model, the students’ mother tongue and extension to their sense of culture and identity is affirmed by the program. The emphasis of the early years is on the mother tongue proficiency and academic achievement using the mother tongue. The aim of this model is to form a solid academic base for the students in their mother tongue that facilitates acquisition of literacy in the dominant language (Baker, 2006; García, 2009; Hakuta & Malakoff, 1990). In China it is called “Language maintenance program”, but in this model the minority language is introduced at school as a subject rather than as a medium of instruction (Tsung, 2009). In New Zealand, this model is called “Bilingual units in English-medium schools”. Students are offered by mainstream schools and students are taught the Maori language as a subject (May, 1999).

“Enrichment model” focuses on teaching students academic proficiency through the medium of a dominant language, where literacy in the dominant language can be attained (Baker, 2006; May, 2008). The goal of this model, like the “Maintenance model”, leads minority students to bilingualism and bi-literacy and also maintenance of their mother tongue. However, the Enrichment model differs from the Maintenance model in that it specially seeks to extend the influence of minority language in an integrated national society (May, 2008). In China, it is called a “Bilingual and Bi-literacy program” which utilizes two oral languages and includes minority written scripts (Tsung, 2009). Another program is called a “Language enrichment program” in which the minority language is taught as a subject and also used as a medium of

instruction. This model is used widely and successfully in Qinghai and Guangxi provinces in China (Dai & Dong, 2001)

“Immersion education” is the implementation of immersion language programs with a particular emphasis on indigenous language programs (García, 2009). Language immersion is a method of language teaching, usually a second language, in which the target language is used as both curriculum content and media of instruction (Baker, 2006; García, 2009). In New Zealand, the “The Kohanga reo” are immersion preschool institutions designed especially for Maori children between birth and school age. This program is to enable Maori children to learn their language and culture before starting elementary school (May, 1999; Tangaere, 1997). Another program is the “Kura Kaupapa Maori” which provides education based on Maori values as well as Maori language which is open to those Maori children who have attended the immersion preschools to continue studying in Maori language and within Maori cultural values. The immersion programs in New Zealand are considered as a vital institution for strengthening Maori children’s Maori language skills, affirming their cultural identity, and developing a strong sense of Maori pride and identity (May, 1999; Tangaere & McNaughton, 1994).

“Two-way immersion” is also called “Two-way bilingual or Dual language immersion” being practiced in the United States, Canada and Australia (Baker, 2006; Hakuta & Malakoff, 1990). Two-way immersion programs are offered to both the language minority students and language majority students in the same classroom with the goal of academic excellence and bilingual proficiency for both student groups. This program is popular for a majority of immigrant population in the US, Canada or Australia (García, 2009).

Thus, to avoid the application of educational programs that are inconsistent with the cultural context of Jarainese people, and the background of Vietnam, evaluation work is needed (such as in the pilot projects in Vietnam reported by Vu, 2011) to provide further information by which to determine a specific bilingual education program for Jarainese and Vietnamese, as advocated by the participants in this study.

8.4.3. Development of Curriculum

The Vietnam State has supported the development of curriculum for bilingual education programs as mentioned in the following documents. *Article 14, Section 6 of Decree No. 72/ND-CP issued 06/8/2002 by the Government* states that the policy of the State funds for writing, publishing books, and newspapers in minority languages for purposes of preservation and development of minority languages and cultural values within the nation. This decree may be beneficial for designing and developing textbooks and materials for bilingual education programs. Furthermore, *Directive 38/CT-TTg, dated 09/11/2004 of the Prime Minister* and *Decree No. 82/2010/ND-CP, dated 15/7/ 2010 of the Government* support facilities, technology, and researchers working in the field of ethnic cultural studies and literacy in minority languages or publications such as books, newspapers, magazines, CDs, videos, and setting up websites in minority languages.

Clearly, the State supports the development of curriculum for bilingual education programs. However, this needs deliberation and intervention by the government to set up a project in order to design curriculum for bilingual education programs and also consider roles of Jarainese and Vietnamese languages and cultures in the curriculum and textbooks. At the same time, such a project should be considered to train and retrain bilingual teachers.

8.4.4. Teacher Training

Training and preparing bilingual teachers is the key to the successful implementation of a bilingual education program (Blair & Laboucan, 2006). It should be considered that training and retraining the Vietnamese – Jarainese bilingual teachers require the intervention of the government or provincial authorities. Currently, a number of the native Jarainese teachers in the province should be encouraged to involve in the bilingual education program. These Jarainese teachers will be retrained in order to be suitable for the purpose of bilingual education. This retraining will also emphasise “the need for teachers to have a good understanding of bilingual concepts, as well as the necessary teaching skills” in the bilingual education program (Hill, 2011, p. 730).

The Jarainese people in the villages, who completed high schools, should be encouraged to be bilingual teachers. This encouragement requires government intervention to offer competitive salaries and extra salary incentives for teachers to stay in ethnic minority areas. In the long run, training bilingual teachers should be sustainable including the non-Jarainese people. This means that the Kinh/Viet student-teachers should be educated to become bilingual teachers too. This can be done if a special project is designed to promote training of bilingual teachers. Training of bilingual teachers may be conducted at Gia Lai College of Education, where there are a number of Jarainese lecturers. Furthermore, the government and the provincial authorities should allow Gia Lai College of Education to establish a Faculty of the Jarainese Language and Culture for facilitating more research about the Jarainese people, culture and language.

8.4.5. Parent and Community Oriented Education

A successful bilingual education program of learning and its accompanying culture can take place only if parents and adults within the community see the value of the targeted language and culture and take on the responsibility of passing these on (Tangaere & McNaughton, 1994). It is evident that the involvement of the parents and community in bilingual education programs can lead to its successful implementation (Brisk, 2006; Nieto, 2000; Ramos, 2007; Tivil, 2009). Therefore, the parents from the Jarainese community need to be aware of how important it is for their children to learn Jarainese.

Educating parents will be a viable channel through which parents can obtain knowledge about bilingualism and heighten parental awareness of the impacts they can make in molding their children's attitudes toward language use and language learning. Besides, community oriented education needs the establishing of a community which is keenly aware of the negative impacts of native language loss as well as the advantages of learning their native language, and so widely promotes its use in the community. Community oriented education can be the main channel for the Jarainese parents to attain bilingual information and there needs to be consistent guidance so that the parents can make judicious decisions concerning their children's education.

8.5. Suggestions for Further Research

This thesis is meaningful in terms of its exploration of the Jarainese people's attitudes toward bilingual education in Gia Lai province of Vietnam including variables: attitudes toward bilingualism (Jarainese and Vietnamese), language use and language maintenance. However, this study has several limitations which should be recommended for future studies.

First, this study has sought to investigate attitudes of the Jarainese people toward bilingualism, language use and maintenance of their Jarainese. However, the recruitment required Jarainese participants to have an appropriate level of competency in Vietnamese in order to answer questions presented in Vietnamese. Therefore, the sample may not be representative of the whole Jarainese community and somewhat different views may be held by those who did not meet these competency levels in Vietnamese. Further research could include groups of Jarainese people who may not be literate in Vietnamese.

Second, regarding bilingualism and language use in this study, it was hard to define criteria for language use. Moreover, no standardized test scores for language proficiency levels are used. Language proficiency ratings are self-reported from the parents and children themselves. These data do not represent the participants' absolute ability in the language rated. The present study dealt with the participants' current use of the two languages and their self-rating proficiency in the two languages; however, language practice should be taken into account as well, to investigate the relationship between the language proficiency and language use of the bilinguals. Each bilingual is assumed to have different experiences and perceptions so that obtaining accurate data about the ratio of use of each language in his/her overall life and his/her proficiency may be impossible. Therefore, it is necessary to develop an instrument for future studies to get information about language practice and language proficiency of Jarainese – Vietnamese bilingual speakers.

Third, this case study collected both quantitative and qualitative data about the attitudes of adults (parents and grandparents) and children in Jarainese community. It was found, through interviews, that impacts of social milieu influence the use of Jarainese and

hinders maintenance of Jarainese. However, the impacts of social mobility, such as the national target programs on socio-economic development in ethnic minority communities, movement of rural industrialization and modernization of the government, and especially the impacts of religions should be examined in future studies in order to have more information about effects of social mobility and religions toward the maintenance of Jarainese for planning language policy.

Fourth, the current study found that the Jarainese people believed that knowledge of Vietnamese supports them to socialize with a unified society for educational, economic, and social achievement, whereas Jarainese allows them to enhance the family and community relationships to keep their cultural continue and maintain their ethnic identity. It is recommended that attitudes of non-native Jarainese speakers toward Jarainese language should be investigated in order to understand more about the role and status of Jarainese language in the region or province as valuable resources within background of the country for planning language policy.

Finally, this study found that Jarainese people do not reject Vietnamese and they want their own language to be maintained; that is, they advocate bilingual education and want to be bilingual. It is evident that the Vietnamese Government supports bilingual education (see section 8.4 for details). However, to build a specific bilingual education program for Jarainese people which is consistent with their cultural context and background of Vietnam, further research is needed in order to attain further information for designing such a bilingual education program.

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APPENDICES

Appendix A: Ethical Approval of Educational Research

Human Ethics Committee

Tel: +64 3 364 2241, Fax: +64 3 364 2856, Email: human-ethics@canterbury.ac.nz



Ref: 2010/76/ERHEC

10 November 2010

Tran Cao Bao
School of Literacies & Arts in Education
College of Education
UNIVERSITY OF CANTERBURY

Dear Bao

Thank you for providing the revised documents in support of your application to the Educational Research Human Ethics Committee. I am very pleased to inform you that your research proposal "An explanatory study of attitudes towards bilingual education in Gialai Province of Vietnam" has been granted ethical approval.

This approval is subject to the removal of the telephone number in the complaints procedure for the Educational Research Human Ethics Committee Chair.

Please note that should circumstances relevant to this current application change you are required to reapply for ethical approval.

If you have any questions regarding this approval please let me know.

We wish you well for your research.

Yours sincerely


P Nicola Surtees
Chair
Educational Research HEC

"Please note that Ethical Approval relates only to the ethical elements of the relationship between the researcher, research participants and other stakeholders. The granting of approval or clearance by the Educational Research Human Ethics Committee should not be interpreted as comment on the methodology, legality, value or any other matters relating to this research."

University of Canterbury Private Bag 4800, Christchurch 8140, New Zealand. www.canterbury.ac.nz

Appendix B1: The Recommendation Letter (in English)

Nong Lam University - Ho Chi Minh SOCIALIST REPUBLIC OF VIETNAM

City – Gia Lai Campus *Independence – Freedom – Happiness*

Ref.No: 04/GT-PHGL

Pleiku, 3rd January 2011.

RECOMMENDATION LETTER

- To:*
- Board members of **A** Secondary School, Pleiku city
 - Board members of **B** Secondary School, Pleiku city
 - Board members of **C** Secondary School, Chu Pah district
 - Board members of **D** Secondary School, Ia Grai district

Director of Nong Lam University – Ho Chi Minh city, Gia Lai campus recommend:

Mr. Tran Cao Bao Position: Lecturer

Place of work: office of Nong Lam University – HCMC on Gia Lai campus and currently a PhD student.

Be recommended to: the Secondary schools at the areas of Gia Lai province.

For; contacting with the Board members of the schools to accessing the students and parents for the data collection of the PhD thesis.

Hopefully, the Board members of the schools assist Mr. Bao to complete his mission./.

On behalf of Director of Gia Lai Campus

Vice Director

Dr. Nguyen Van Chien

Signed and Sealed

Appendix B2: The Recommendation Letter (in Vietnamese)

Trường đại học Nông Lâm TP.HCM
Phân hiệu Gialai
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CỘNG HÒA XÃ HỘI CHỦ NGHĨA VIỆT NAM
Độc lập – Tự do – Hạnh phúc
-----o0o-----

Số: 04./GT-PHGL

Pleiku, ngày 03 tháng 01 năm 2011

THƯ GIỚI THIỆU

Kính gửi:

- BGH trường trung học cơ sở [redacted] TP. Pleiku.
- BGH trường trung học cơ sở [redacted] TP. Pleiku.
- BGH trường trung học cơ sở [redacted] huyện Chư Păh.
- BGH trường Trường trung học cơ sở [redacted] huyện Ia Grai.

Phân hiệu trưởng Phân hiệu đại học Nông Lâm TP.Hồ Chí Minh tại Gia Lai giới thiệu:

Ông: **TRẦN CAO BẢO** Chức vụ: Giảng viên

Đơn vị công tác: Văn phòng Phân hiệu ĐHNL Tp.HCM tại Gialai và hiện là Nghiên Cứu Sinh.

Được cử đến: Các trường trung học cơ sở trên địa bàn tỉnh Gialai

Về việc: Liên hệ với BGH trường xin được tiếp xúc với học sinh và phụ huynh để thu thập số liệu cho Luận án Tiến Sĩ.

Mong BGH nhà trường quan tâm và tạo điều kiện giúp đỡ ông Bảo hoàn thành nhiệm vụ./.

K.T Phân hiệu trưởng

Phó Phân hiệu trưởng



TS. NGUYỄN VĂN CHIẾN

Appendix C: The Acceptance Letter of Schools' Principals (A, B, C And D) (in English)

SOCIALIST REPUBLIC OF VIETNAM

Independence – Freedom – Happiness

Pleiku,th January, 2011

Dear Mr. Tran Cao Bao

- Based on the Recommendation Letter of the Director of Gia Lai campus under Nong Lam University – Ho Chi Minh city, Ref. No: 04/GT-PHGL.
- After discussing with Tran Cao Bao, PhD student about the purposes and the contents of the access to our students and students' family.

Board members of **A/B/C/D** school, allow Tran Cao Bao, PhD student to access to our students and the parents for his data collection with the following requirements:

- 1) Contacting with Board members and the class teachers before accessing to the students and collecting the data.
- 2) The students' participants in Mr. Bao's research project are voluntary. The data collection must be conducted out of the learning time of the students in order not to affect the students' learning and activities, and other classes as well.
- 3) Accessing to the adults must be contacted the Parental Union of the school or contacted directly to the individual.
- 4) The time of the data collection must be completed before 1st November 2011.

Tran Cao Bao, PhD student is required to obey the requirements of our school. If these requirements are not obeyed, our school will deny the data collection to the PhD student.

On behalf of Board Members

Principal

Signed & Sealed

Appendix C1: The Acceptance Letter of School A (in Vietnamese)

CỘNG HÒA XÃ HỘI CHỦ NGHĨA VIỆT NAM

Độc lập – Tự do – Hạnh phúc

-----oOo-----

Pleiku, ngày 01 tháng 01 năm 2011

Kính gửi: - Ông Trần Cao Bảo

- Căn cứ thư giới thiệu số: 04/GT-PHGL của Phân hiệu trường Phân hiệu đại học Nông Lâm TP.Hồ Chí Minh tại Gia Lai.
- Sau khi trao đổi với Nghiên cứu sinh Trần Cao Bảo về mục đích và nội dung tiếp cận với học sinh và phụ huynh của trường chúng tôi.

BGH trường Trung học Cơ sở : _____ – TP. Pleiku, đồng ý
cho Nghiên cứu sinh Trần Cao Bảo tiếp cận với học sinh và phụ huynh để thu thập số liệu
hoàn thành chương trình nghiên cứu với một số yêu cầu sau:

1. Liên hệ với Ban giám hiệu và giáo viên chủ nhiệm lớp trước khi tiếp cận với học sinh và tiến hành thu thập dữ liệu.
2. Việc tham gia của học sinh trong dự án của ông Bảo là hoàn toàn tự nguyện không ép buộc. Việc tiếp cận lấy dữ liệu phải thực hiện ngoài giờ học chính khóa, không làm ảnh hưởng đến việc học tập và các hoạt động khác của học sinh cũng như ảnh hưởng đến các lớp khác.
3. Tiếp cận với phụ huynh phải liên hệ với Hội Cha Mẹ học sinh của trường hoặc trực tiếp với phụ huynh.
4. Thời gian tiến hành việc thu thập số liệu phải kết thúc trước ngày 01/11/2011.

Yêu cầu Nghiên cứu sinh Trần Cao Bảo thực hiện đúng các nội dung yêu cầu của nhà trường. Nếu các yêu cầu của nhà trường không được thực hiện đúng, nhà trường sẽ từ chối hoặc sẽ không cho phép Nghiên cứu sinh tiếp tục thực hiện việc thu thập số liệu.

T.M. Ban Giám Hiệu

Hiệu trưởng



Appendix C2: The Acceptance Letter of School B (in Vietnamese)

CỘNG HÒA XÃ HỘI CHỦ NGHĨA VIỆT NAM

Độc lập – Tự do – Hạnh phúc

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Pleiku, ngày [redacted] tháng 01 năm 2011

Kính gửi: - Ông Trần Cao Bảo

- Căn cứ thư giới thiệu số: 04/GT-PHGL của Phân hiệu trường Phân hiệu đại học Nông Lâm TP.Hồ Chí Minh tại Gia Lai.
- Sau khi trao đổi với Nghiên cứu sinh Trần Cao Bảo về mục đích và nội dung tiếp cận với học sinh và phụ huynh của trường chúng tôi.

BGH trường Trung học Cơ sở [redacted] – TP. Pleiku, đồng ý cho Nghiên cứu sinh Trần Cao Bảo tiếp cận với học sinh và phụ huynh để thu thập số liệu hoàn thành chương trình nghiên cứu với một số yêu cầu sau:

1. Liên hệ với Ban giám hiệu và giáo viên chủ nhiệm lớp trước khi tiếp cận với học sinh và tiến hành thu thập dữ liệu.
2. Việc tham gia của học sinh trong dự án của ông Bảo là hoàn toàn tự nguyện không ép buộc. Việc tiếp cận lấy dữ liệu phải thực hiện ngoài giờ học chính khóa, không làm ảnh hưởng đến việc học tập và các hoạt động khác của học sinh cũng như ảnh hưởng đến các lớp khác.
3. Tiếp cận với phụ huynh phải liên hệ với Hội Cha Mẹ học sinh của trường hoặc trực tiếp với phụ huynh.
4. Thời gian tiến hành việc thu thập số liệu phải kết thúc trước ngày 01/11/2011.

Yêu cầu Nghiên cứu sinh Trần Cao Bảo thực hiện đúng các nội dung yêu cầu của nhà trường. Nếu các yêu cầu của nhà trường không được thực hiện đúng, nhà trường sẽ từ chối hoặc sẽ không cho phép Nghiên cứu sinh tiếp tục thực hiện việc thu thập số liệu.

T.M. Ban Giám Hiệu

Hiệu trưởng



Appendix C3: The Acceptance Letter of School C (in Vietnamese)

CỘNG HÒA XÃ HỘI CHỦ NGHĨA VIỆT NAM

Độc lập – Tự do – Hạnh phúc

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Pleiku, ngày [redacted] tháng 01 năm 2011

Kính gửi: - Ông Trần Cao Bảo

- Căn cứ thư giới thiệu số: 04/GT-PHGL của Phân hiệu trường Phân hiệu đại học Nông Lâm TP.Hồ Chí Minh tại Gia Lai.
- Sau khi trao đổi với Nghiên cứu sinh Trần Cao Bảo về mục đích và nội dung tiếp cận với học sinh và phụ huynh của trường chúng tôi.

BGH trường Trung học Cơ sở [redacted] – huyện Chư Păh, đồng ý cho Nghiên cứu sinh Trần Cao Bảo tiếp cận với học sinh và phụ huynh để thu thập số liệu hoàn thành chương trình nghiên cứu với một số yêu cầu sau:

1. Liên hệ với Ban giám hiệu và giáo viên chủ nhiệm lớp trước khi tiếp cận với học sinh và tiến hành thu thập dữ liệu.
2. Việc tham gia của học sinh trong dự án của ông Bảo là hoàn toàn tự nguyện không ép buộc. Việc tiếp cận lấy dữ liệu phải thực hiện ngoài giờ học chính khóa, không làm ảnh hưởng đến việc học tập và các hoạt động khác của học sinh cũng như ảnh hưởng đến các lớp khác.
3. Tiếp cận với phụ huynh phải liên hệ với Hội Cha Mẹ học sinh của trường hoặc trực tiếp với phụ huynh.
4. Thời gian tiến hành việc thu thập số liệu phải kết thúc trước ngày 01/11/2011.

Yêu cầu Nghiên cứu sinh Trần Cao Bảo thực hiện đúng các nội dung yêu cầu của nhà trường. Nếu các yêu cầu của nhà trường không được thực hiện đúng, nhà trường sẽ từ chối hoặc sẽ không cho phép Nghiên cứu sinh tiếp tục thực hiện việc thu thập số liệu.

T.M. Ban Giám Hiệu

Hiệu trưởng



Appendix C4: The Acceptance Letter of School D (in Vietnamese)

CỘNG HÒA XÃ HỘI CHỦ NGHĨA VIỆT NAM

Độc lập – Tự do – Hạnh phúc

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Pleiku, ngày tháng 01 năm 2011

Kính gửi: - Ông Trần Cao Bảo

- Căn cứ thư giới thiệu số: 04/GT-PHGL của Phân hiệu trường Phân hiệu đại học Nông Lâm TP.Hồ Chí Minh tại Gia Lai.
- Sau khi trao đổi với Nghiên cứu sinh Trần Cao Bảo về mục đích và nội dung tiếp cận với học sinh và phụ huynh của trường chúng tôi.

BGH trường Trường Trung học Cơ sở – huyện Ia Grai, đồng ý cho Nghiên cứu sinh Trần Cao Bảo tiếp cận với học sinh và phụ huynh để thu thập số liệu hoàn thành chương trình nghiên cứu với một số yêu cầu sau:

1. Liên hệ với Ban giám hiệu và giáo viên chủ nhiệm lớp trước khi tiếp cận với học sinh và tiến hành thu thập dữ liệu.
2. Việc tham gia của học sinh trong dự án của ông Bảo là hoàn toàn tự nguyện không ép buộc. Việc tiếp cận lấy dữ liệu phải thực hiện ngoài giờ học chính khóa, không làm ảnh hưởng đến việc học tập và các hoạt động khác của học sinh cũng như ảnh hưởng đến các lớp khác.
3. Tiếp cận với phụ huynh phải liên hệ với Hội Cha Mẹ học sinh của trường hoặc trực tiếp với phụ huynh.
4. Thời gian tiến hành việc thu thập số liệu phải kết thúc trước ngày 01/11/2011.

Yêu cầu Nghiên cứu sinh Trần Cao Bảo thực hiện đúng các nội dung yêu cầu của nhà trường. Nếu các yêu cầu của nhà trường không được thực hiện đúng, nhà trường sẽ từ chối hoặc sẽ không cho phép Nghiên cứu sinh tiếp tục thực hiện việc thu thập số liệu.

T.M. Ban Giám Hiệu

Hiệu trưởng



Appendix D1: The Jarainese Adults' Questionnaire (in English)

The Jarainese Adults' Questionnaire

Instructions: You are being asked to complete this questionnaire as part of research project concerning the study of the attitudes of Jarainese people toward bilingual education in the Jarainese ethnic minority areas in Gia Lai province of Vietnam. This information will be kept confidential and used for the purpose of this research only. It is important that you be as accurate as and as frank as possible in your answers so as to help me make the study results meaningful and useful.

Part I.

A: Background information

Please read the following items carefully and answer the questions by filling the blanks or ticking (✓=☑) the appropriate box of the alternatives that appears most applicable to you.

	For coding use ONLY
Q.1 Sex: <input type="checkbox"/> Male <input type="checkbox"/> Female	
Q.2 Name the living area: _____	
Q.3 Age: _____	
Q.4 Are you married? <input type="checkbox"/> Yes <input type="checkbox"/> No	
Q.5 How many children do you have? (For those having children) <input type="checkbox"/> 0 <input type="checkbox"/> 1 <input type="checkbox"/> 2 <input type="checkbox"/> 3 <input type="checkbox"/> 4 or above	
Q.6 How many grandchildren do you have? (For those having grand-children) <input type="checkbox"/> 0 <input type="checkbox"/> 1 <input type="checkbox"/> 2 <input type="checkbox"/> 3 <input type="checkbox"/> 4 or above	

<p>Q.7 Occupation :</p> <ul style="list-style-type: none"> <input type="checkbox"/> worker <input type="checkbox"/> farmer <input type="checkbox"/> professional <input type="checkbox"/> government employee <input type="checkbox"/> self-employer <input type="checkbox"/> other 	
<p>Q.8 Education (schooling) (Please tick the highest qualification you have)</p> <ul style="list-style-type: none"> <input type="checkbox"/> primary <input type="checkbox"/> secondary <input type="checkbox"/> high <input type="checkbox"/> university <input type="checkbox"/> postgraduate or above 	
<p>Q.9 Language spoken:</p> <ul style="list-style-type: none"> <input type="checkbox"/> Jarainese <input type="checkbox"/> Vietnamese <input type="checkbox"/> Both Vietnamese and Jarainese 	
<p>Q.10 Language spoken to your partner:</p> <ul style="list-style-type: none"> <input type="checkbox"/> Jarainese <input type="checkbox"/> Vietnamese <input type="checkbox"/> Both Vietnamese and Jarainese 	
<p>Q.11 Language spoken to siblings</p> <ul style="list-style-type: none"> <input type="checkbox"/> Jarainese <input type="checkbox"/> Vietnamese <input type="checkbox"/> Both Vietnamese and Jarainese 	
<p>Q.12 Language spoken to your child(ren)/grandchild(ren)</p> <ul style="list-style-type: none"> <input type="checkbox"/> Jarainese <input type="checkbox"/> Vietnamese <input type="checkbox"/> Both Vietnamese and Jarainese 	
<p>Q.13 Language spoken to people in the village</p> <ul style="list-style-type: none"> <input type="checkbox"/> Jarainese <input type="checkbox"/> Vietnamese <input type="checkbox"/> Both Vietnamese and Jarainese 	
<p>Q.14 Language spoken to people outside the village</p> <ul style="list-style-type: none"> <input type="checkbox"/> Jarainese <input type="checkbox"/> Vietnamese <input type="checkbox"/> Both Vietnamese and Jarainese 	

<p>Q.15 In any places you prefer to speak</p> <p><input type="checkbox"/> Jarainese</p> <p><input type="checkbox"/> Vietnamese</p> <p><input type="checkbox"/> Both Vietnamese and Jarainese</p>	
<p>Q.16 Can you write or read your Jarainese language script now?</p> <p><input type="checkbox"/> Yes</p> <p><input type="checkbox"/> A little</p> <p><input type="checkbox"/> No</p>	
<p>Q.17 Do you remember any Jarainese poems or songs?</p> <p><input type="checkbox"/> Yes</p> <p><input type="checkbox"/> A little</p> <p><input type="checkbox"/> No</p>	
<p>Q.18 Self-rated language proficiency at this time</p> <p>(a) Jarainese:</p> <p><input type="checkbox"/> good</p> <p><input type="checkbox"/> average</p> <p><input type="checkbox"/> poor</p> <p>(b) Vietnamese:</p> <p><input type="checkbox"/> good</p> <p><input type="checkbox"/> average</p> <p><input type="checkbox"/> poor</p>	

B: Attitude to Bilingual Education

Following is a number of questions concerning the attitude to bilingual education. I would like you to indicate your opinion about each question by ticking (✓=☑) the appropriate box of the alternatives that appear most applicable to you.

	For coding use ONLY
Q.19 Would you like your child(ren)/grandchild(ren) to be taught through the medium of instruction of Jarainese or Vietnamese? <input type="checkbox"/> Jarainese <input type="checkbox"/> Vietnamese <input type="checkbox"/> Both Vietnamese and Jarainese	
Q.20 Do you think your child(ren)/grandchild(ren) will do better at school if they learn partly through Jarainese? <input type="checkbox"/> Yes <input type="checkbox"/> No	
Q.21 Would you like your child(ren)/grandchild(ren) to learn Jarainese as a subject at school? <input type="checkbox"/> Yes <input type="checkbox"/> No	
Q.22 Is it important as the Jarainese person to speak Jarainese to keep your culture? <input type="checkbox"/> Yes <input type="checkbox"/> No	
Q.23 Do you think that all the Jarainese children should learn to write or read their native language? <input type="checkbox"/> Yes <input type="checkbox"/> No	
Q.24 Do you think you can understand something better if explained in Jarainese? <input type="checkbox"/> Yes <input type="checkbox"/> No	
Q.25 Do you think the study of Jarainese at school will be of great help for your child(ren)/grandchild(ren) to better their academic results in the future? <input type="checkbox"/> Yes <input type="checkbox"/> No	

Q.26 How do you think the Jarainese community adults can do to help your child(ren)/grandchild(ren) learn better? (you can tick more than one option)

- ☐ maintaining Jarainese cultural festivals
- ☐ organizing Jarainese cultural activities
- ☐ organizing out-of-class activities using Jarainese
- ☐ All the above

Part II

Following is a number of statements dealing with your general feelings about yourself. There are no right or wrong answers since many people have different opinions. I would like you to indicate your opinion about each statement by circling the number of the alternative below it which best indicates the extent to which best represents your feelings. If you disagree strongly with the statement, CIRCLE 1; if you agree strongly with the statement, CIRCLE 5.

1 = Strongly Disagree, 2 = Disagree, 3 = No Option,
4 = Agree, and 5 = Strongly Agree

Example:

Studying Vietnamese is an important part of education. Ⓢ 4 3 2 1

		Options					For coding use ONLY
Q.27	Studying Vietnamese is an important part of education.	5	4	3	2	1	
Q.28	Vietnamese is important to us because it will broaden our world view.	5	4	3	2	1	
Q.29	I think speaking Vietnamese may give me more confidence.	5	4	3	2	1	
Q.30	Studying Vietnamese can be important for us because it will make us more knowledgeable persons.	5	4	3	2	1	
Q.31	I think we should spend more time learning Vietnamese.	5	4	3	2	1	
Q.32	We learn other knowledge through Vietnamese.	5	4	3	2	1	

Q.33	I think speaking Vietnamese helps us a lot to communicate with Kinh people and other ethnic people.	5	4	3	2	1
Q.34	Studying Jarainese language is an important part of education.	5	4	3	2	1
Q.35	I think speaking Jarainese may give me more confidence.	5	4	3	2	1
Q.36	I think we should spend more time learning Jarainese.	5	4	3	2	1
Q.37	Studying Jarainese language can be important for us because it will help us to better understand and appreciate art and literature of our group.	5	4	3	2	1
Q.38	I feel that the Jarainese language needs to be maintained.	5	4	3	2	1
Q.39	Fluency of both mother tongue and Vietnamese helps us appreciate both cultures better.	5	4	3	2	1
Q.40	The culture of the Jarainese is an important part of our Vietnamese culture.	5	4	3	2	1

Thank you for your answers to the questionnaire!

Appendix D2: The Jarainese Adults' Questionnaire (in Vietnamese)

BẢNG CÂU HỎI DÀNH CHO PHỤ HUYNH

Chỉ dẫn: Bạn đang được yêu cầu hoàn tất bảng câu hỏi này, liên quan đến dự án nghiên cứu về thái độ của học sinh đối với giáo dục song ngữ tại tỉnh Gia Lai, Việt Nam. Thông tin này sẽ được bảo mật và chỉ được sử dụng cho mục đích của nghiên cứu này. Các câu trả lời của bạn càng thẳng thắn, càng chính xác càng tốt nhằm giúp tôi thực hiện kết quả nghiên cứu có ý nghĩa và hữu ích.

Phần I.

A: Thông tin chung

Vui lòng đọc các câu hỏi bên dưới cẩn thận và trả lời bằng cách điền vào chỗ trống hoặc đánh dấu (✓=☑) vào ô mà bạn cho là thích hợp nhất đối với bạn.

	Chỉ dành để mã hóa
Q.1 Giới tính: <input type="checkbox"/> Nam <input type="checkbox"/> Nữ	
Q.2 Khu vực bạn đang sống (tên Phường, xã) _____	
Q.3 Tuổi: _____	
Q.4 Bạn đã có gia đình chưa? <input type="checkbox"/> Có <input type="checkbox"/> Chưa	
Q.5 Bạn có bao nhiêu người con? (Dành cho những người đã có con) <input type="checkbox"/> 0 <input type="checkbox"/> 1 <input type="checkbox"/> 2 <input type="checkbox"/> 3 <input type="checkbox"/> 4 hoặc trên	
Q.6 Bạn có bao nhiêu cháu nội và cháu ngoại? (Dành cho những người đã có cháu) <input type="checkbox"/> 0 <input type="checkbox"/> 1 <input type="checkbox"/> 2 <input type="checkbox"/> 3 <input type="checkbox"/> 4 hoặc trên	

<p>Q.7 Nghề nghiệp</p> <ul style="list-style-type: none"> <input type="checkbox"/> Công nhân <input type="checkbox"/> Nông dân <input type="checkbox"/> Giáo viên <input type="checkbox"/> Cán bộ công chức <input type="checkbox"/> Kinh doanh <input type="checkbox"/> Khác 	
<p>Q.8 Trình độ học vấn (Hãy đánh dấu bằng cấp cao nhất bạn có)</p> <ul style="list-style-type: none"> <input type="checkbox"/> Tiểu học <input type="checkbox"/> Trung học Cơ sở <input type="checkbox"/> Trung học Phổ thông <input type="checkbox"/> Đại học/Cao đẳng <input type="checkbox"/> Sau đại học 	
<p>Q.9 Ngôn ngữ nói được</p> <ul style="list-style-type: none"> <input type="checkbox"/> Tiếng Jarai <input type="checkbox"/> Tiếng Việt <input type="checkbox"/> Cả tiếng Việt và tiếng Jarai 	
<p>Q.10 Ngôn ngữ nói với vợ/chồng</p> <ul style="list-style-type: none"> <input type="checkbox"/> Tiếng Jarai <input type="checkbox"/> Tiếng Việt <input type="checkbox"/> Cả tiếng Việt và tiếng Jarai 	
<p>Q.11 Ngôn ngữ nói với anh chị em ruột</p> <ul style="list-style-type: none"> <input type="checkbox"/> Tiếng Jarai <input type="checkbox"/> Tiếng Việt <input type="checkbox"/> Cả tiếng Việt và tiếng Jarai 	
<p>Q.12 Ngôn ngữ nói với con/cháu của bạn</p> <ul style="list-style-type: none"> <input type="checkbox"/> Tiếng Jarai <input type="checkbox"/> Tiếng Việt <input type="checkbox"/> Cả tiếng Việt và tiếng Jarai 	
<p>Q.13 Ngôn ngữ nói với mọi người trong làng</p> <ul style="list-style-type: none"> <input type="checkbox"/> Tiếng Jarai <input type="checkbox"/> Tiếng Việt <input type="checkbox"/> Cả tiếng Việt và tiếng Jarai 	
<p>Q.14 Ngôn ngữ nói với mọi người bên ngoài làng</p> <ul style="list-style-type: none"> <input type="checkbox"/> Tiếng Jarai <input type="checkbox"/> Tiếng Việt <input type="checkbox"/> Cả tiếng Việt và tiếng Jarai 	

Q.15 Ở bất kỳ nơi nào bạn cũng đều thích nói

- ☐ Tiếng Jarai
- ☐ Tiếng Việt
- ☐ Cả tiếng Việt và tiếng Jarai

Q.16 Hiện giờ bạn có biết viết hoặc biết đọc tiếng Jarai không?

- ☐ Có
- ☐ Một ít
- ☐ Không

Q.17 Bạn có nhớ bài thơ hay bài hát nào bằng tiếng Jarai không?

- ☐ Có
- ☐ Một ít
- ☐ Không

Q.18 Hãy tự đánh giá mức độ thành thạo ngôn ngữ của bạn tại thời điểm này

(a) Tiếng Jarai

- ☐ Khá
- ☐ Trung bình
- ☐ Yếu

(b) Tiếng Việt

- ☐ Khá
- ☐ Trung bình
- ☐ Yếu

B: Thái độ đối với Giáo dục song ngữ

Sau đây là các câu hỏi liên quan đến Giáo dục song ngữ. Tôi muốn bạn chỉ ra ý kiến của bạn cho mỗi câu hỏi bằng cách đánh dấu (✓=☐) vào ô bạn cho là thích hợp nhất đối với bạn.

	Chỉ dành để mã hóa
Q.19 Bạn muốn giáo viên dùng tiếng Jarai hay tiếng Việt để dạy cho con / cháu của bạn? <input type="checkbox"/> Tiếng Jarai <input type="checkbox"/> Tiếng Việt <input type="checkbox"/> Cả tiếng Việt và tiếng Jarai	
Q.20 Bạn có nghĩ rằng con/cháu bạn sẽ học tốt hơn nếu chúng được học một vài môn học bằng tiếng Jarai? <input type="checkbox"/> Có <input type="checkbox"/> Không	
Q.21 Bạn có muốn con/cháu bạn học tiếng Jarai như là một môn học ở trường không? <input type="checkbox"/> Có <input type="checkbox"/> Không	
Q.22 Có quan trọng khi người Jarai nói tiếng Jarai để giữ Văn hóa không? <input type="checkbox"/> Có <input type="checkbox"/> Không	
Q.23 Bạn có nghĩ rằng tất cả trẻ em Jarai nên học viết hoặc đọc ngôn ngữ mẹ đẻ của họ không? <input type="checkbox"/> Có <input type="checkbox"/> Không	
Q.24 Bạn có cho rằng mình sẽ hiểu một vài điều tốt hơn nếu được giải thích bằng tiếng Jarai? <input type="checkbox"/> Có <input type="checkbox"/> Không	
Q.25 Bạn có nghĩ rằng học tiếng Jarai ở trường sẽ giúp ích nhiều cho con/cháu của bạn để cải thiện kết quả học tập của chúng trong tương lai không? <input type="checkbox"/> Có <input type="checkbox"/> Không	

Q.26 Theo bạn làm thế nào cộng đồng Jarai có thể giúp con/cháu của bạn học tốt hơn?

- ☐ Duy trì các lễ hội Văn hóa của người Jarai
- ☐ Tổ chức các hoạt động Văn hóa Jarai
- ☐ Tổ chức các hoạt động ngoài giờ học sử dụng tiếng Jarai
- ☐ Tất cả những điều nêu trên

Part II

Sau đây là những tình huống liên quan đến cảm nhận của chính bạn. Không có câu trả lời đúng hay sai vì mỗi người sẽ có quan điểm khác nhau. Tôi muốn bạn chỉ rõ ý kiến của bạn cho mỗi tình huống bằng cách khoanh tròn 1 con số mà bạn cho là thích hợp nhất với cảm nghĩ của bạn.

Ví dụ: nếu bạn **Hoàn toàn không đồng ý** với tình huống, **Khoanh tròn số 1**; Nếu bạn **Hoàn toàn đồng ý**, **khoanh tròn số 5**.

1 = Hoàn toàn không đồng ý, 2 = Không đồng ý, 3 = Không chọn,

4 = Đồng ý và 5 = Hoàn toàn đồng ý

Ví dụ: Học tiếng Việt thật là thú vị. **5 ④ 3 2 1** (Đồng ý)

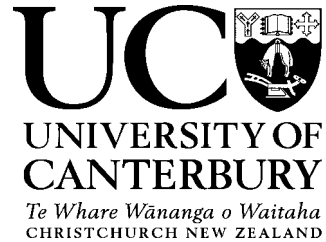
		Chọn	Chỉ dành để mã hóa
Q.27	Học tiếng Việt là một phần quan trọng của Giáo dục.	5 4 3 2 1	
Q.28	Tiếng Việt quan trọng đối với chúng tôi vì nó sẽ mở man kiến thức của chúng tôi.	5 4 3 2 1	
Q.29	Tôi nghĩ nói tiếng Việt làm cho tôi tự tin hơn.	5 4 3 2 1	
Q.30	Học tiếng Việt quan trọng đối với chúng tôi vì nó làm cho chúng tôi trở thành người có kiến thức hơn.	5 4 3 2 1	
Q.31	Tôi nghĩ rằng con/cháu của chúng tôi nên dành nhiều thời gian hơn ở trường để học tiếng Việt.	5 4 3 2 1	
Q.32	Chúng tôi biết được những kiến thức khác thông qua tiếng Việt.	5 4 3 2 1	

Q.33	Tôi nghĩ rằng tiếng Việt giúp cho chúng tôi rất nhiều trong việc giao tiếp với người Kinh và các dân tộc thiểu số khác.	5	4	3	2	1
Q.34	Học tiếng Jarai là một phần quan trọng của Giáo dục.	5	4	3	2	1
Q.35	Tôi nghĩ nói tiếng Jarai làm cho tôi tự tin hơn.	5	4	3	2	1
Q.36	Tôi nghĩ rằng con/cháu của chúng tôi nên dành nhiều thời gian hơn ở trường để học tiếng Jarai.	5	4	3	2	1
Q.37	Học tiếng Jarai có thể quan trọng đối với chúng tôi vì nó giúp chúng tôi cải thiện sự hiểu biết và hiểu rõ giá trị văn học và nghệ thuật của cộng đồng chúng tôi.	5	4	3	2	1
Q.38	Tôi cảm thấy rằng tiếng Jarai cần được gìn giữ.	5	4	3	2	1
Q.39	Thông thạo cả tiếng mẹ đẻ và tiếng Việt giúp chúng tôi hiểu rõ giá trị của cả hai văn hóa tốt hơn.	5	4	3	2	1
Q.40	Văn hóa của người Jarai là một phần quan trọng của văn hóa Việt Nam.	5	4	3	2	1

Cảm ơn bạn đã trả lời bằng câu hỏi!

Appendix E1: Acceptance Letter for Interviewing (in English)

College of Education
School of Literacies and Arts in Education
Tel: +64 3 343 9606
Fax: +64 3 343 7790



04/ 05/ 2011

Dear Sir/Madam,

As introduced in the Information Sheet that you have received. If you agree to take part in an individual interview, please provide your personal information that helps me contact with you easily.

Your full name:

Address:

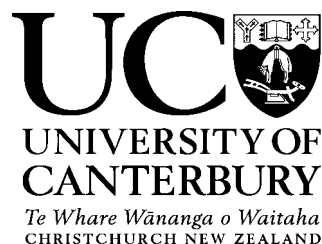
.....

Phone number:

Thank you!

Appendix E2: Acceptance Letter for Interviewing (in Vietnamese)

TRƯỜNG ĐẠI HỌC CANTERBURY
Đại học Sư phạm
Khoa Giáo dục Văn chương và Nghệ thuật
ĐT: +64 3 343 9606
Fax: +64 3 343 7790



Ngày 4 tháng 11 năm 2010

Ngày 04 tháng 05 năm 2011

Kính gửi: Quý phụ huynh,

Như đã được trình bày trong bảng thông tin mà quý phụ huynh đã nhận được. Nếu quý phụ huynh đồng ý tham gia vào phỏng vấn, xin vui lòng cung cấp các thông tin cá nhân để tôi tiện liên lạc.

Họ và tên:

Địa chỉ:

.....

Số điện thoại:

Chân thành cảm ơn!

Appendix F1: Questions for Parent Interviews (in English)

Major Questions for Adults' Interviews

1. What language you speak to your child(ren)/ grandchild(ren)? What language your child(ren)/ grandchild(ren) speak to you?
2. What language your child(ren)/ grandchild(ren) speak to other people in different places?
3. When you can speak both Jarainese and Vietnamese, which do you prefer to use in daily conversations? Why?
4. What advantages and disadvantages do Jarainese students meet when Vietnamese is used as a language of instruction at school, now?
5. Do you think that Jarainese should be used as the language of instruction in the school? how? Why?
6. How important is it for you and your child(ren)/ grandchild(ren) to learn Vietnamese?
7. Which language, Vietnamese or Jarainese, do you think is more important? And why?
8. Do you think it is beneficial or good to be able to speak more than one language? Why?
9. What is your attitude toward learning two languages (bilingual)?
10. Do you think whether it is significant to maintain Jarainese? Why or why not?
11. Do you think that you should teach Jarainese to your child(ren)/ grandchild(ren)? Why or why not?
12. Are you willing to do something about retaining Jarainese if you are given the opportunity in the future? Could you give some suggestions on it?

Appendix F2: Questions for Parent Interviews (in Vietnamese)

CÂU HỎI PHÒNG VẤN

1. Ngôn ngữ nào bạn sử dụng để nói với con / cháu bạn? Ngôn ngữ nào con/cháu bạn nói lại với bạn?
2. Ngôn ngữ nào mà con cháu bạn sử dụng để nói với mọi người ở những nơi khác nhau?
3. Khi bạn nói được cả tiếng Jarai và tiếng Việt, bạn thích dùng tiếng nào hơn trong các cuộc đối thoại hàng ngày? Tại sao?
4. Những thuận lợi và bất lợi gì mà học sinh Jarain gặp phải khi tiếng Việt được sử dụng để giảng dạy trong trường học hiện nay?
5. Bạn có nghĩ rằng tiếng Jarai nên được sử dụng để giảng dạy cho học sinh trong trường học không? Bằng cách nào? Tại sao?
6. Học tiếng Việt quan trọng như thế nào đối với con/cháu bạn?
7. Ngôn ngữ nào, tiếng Việt hay tiếng Jarai, bạn nghĩ tiếng nào quan trọng hơn? Tại sao?
8. Bạn có nghĩ rằng sẽ bạn sẽ có nhiều thuận lợi khi bạn có thể nói được hơn một ngôn ngữ không? Tại sao?
9. Bạn có cảm giác thế nào khi học 2 thứ tiếng?
10. Theo bạn, liệu rằng có quan trọng để gìn giữ tiếng Jarai không? Tại sao và tại sao không?
11. Bạn có nghĩ rằng bạn nên dạy cho con/cháu bạn tiếng Jarai không? Tại sao?
12. Bạn có sẵn lòng để làm một điều gì đó để gìn giữ tiếng Jarai nếu bạn được cho một cơ hội? bạn có thể đưa ra một vài gợi ý không?

Appendix G1: The Jarainese Students' Questionnaire (in English)

The Jarainese Students' Questionnaire

You are being asked to complete this questionnaire as part of research project concerning the study of the attitudes of Jarainese students toward bilingual education in the Jarainese ethnic minority areas in Gia Lai province of Vietnam. This information will be kept confidential and used for the purpose of this research only. It is important that you be as accurate as and as frank as possible in your answers so as to help me make the study results meaningful and useful.

Part I.

A: Background information

Please read the following items carefully and answer the questions by filling the blanks or ticking (✓=☐) the appropriate box of the alternatives that appears most applicable to you.

	For coding use ONLY
Q.1 Sex: <input type="checkbox"/> Male <input type="checkbox"/> Female	
Q.2 Age: _____	
Q.3 Name the living area: _____	
Q.4 Parents' Occupation : (a) Father: <input type="checkbox"/> worker <input type="checkbox"/> farmer <input type="checkbox"/> professional <input type="checkbox"/> government employee <input type="checkbox"/> self-employer <input type="checkbox"/> other (b) Mother: <input type="checkbox"/> worker <input type="checkbox"/> farmer <input type="checkbox"/> professional <input type="checkbox"/> government employee <input type="checkbox"/> self-employer <input type="checkbox"/> other	

Q.5 Parents' Education (schooling) (Please tick the highest qualification they have)

(a) Father:

- ☐ primary
- ☐ secondary
- ☐ high
- ☐ university
- ☐ postgraduate or above

(b) Mother:

- ☐ primary
- ☐ secondary
- ☐ high
- ☐ university
- ☐ postgraduate or above

Q.6 Language spoken

- ☐ Jarainese
- ☐ Vietnamese
- ☐ Both Vietnamese and Jarainese

Q.7 Language spoken to your grandparents

- ☐ Jarainese
- ☐ Vietnamese
- ☐ Both Vietnamese and Jarainese

Q.8 Language spoken to parents

- ☐ Jarainese
- ☐ Vietnamese
- ☐ Both Vietnamese and Jarainese

Q.9 Language spoken to siblings

- ☐ Jarainese
- ☐ Vietnamese
- ☐ Both Vietnamese and Jarainese

Q.10 Language spoken to people in the village

- ☐ Jarainese
- ☐ Vietnamese
- ☐ Both Vietnamese and Jarainese

<p>Q.11 Language spoken to people outside the village</p> <p><input type="checkbox"/> Jarainese</p> <p><input type="checkbox"/> Vietnamese</p> <p><input type="checkbox"/> Both Vietnamese and Jarainese</p>	
<p>Q.12 In any places you prefer to speak</p> <p><input type="checkbox"/> Jarainese</p> <p><input type="checkbox"/> Vietnamese</p> <p><input type="checkbox"/> Both Vietnamese and Jarainese</p>	
<p>Q.13 Could you speak Vietnamese when you began your study?</p> <p><input type="checkbox"/> Not a bit</p> <p><input type="checkbox"/> A little</p> <p><input type="checkbox"/> Yes, I could</p>	
<p>Q.14 What language did your teacher use in your first year at school?</p> <p><input type="checkbox"/> Jarainese</p> <p><input type="checkbox"/> Vietnamese</p> <p><input type="checkbox"/> Both Vietnamese and Jarainese</p>	
<p>Q.15 How much could you understand your teachers' talk in Vietnamese in your first year at school?</p> <p><input type="checkbox"/> Almost all</p> <p><input type="checkbox"/> A little</p> <p><input type="checkbox"/> Not a bit.</p>	
<p>Q.16 Can you write or read your Jarainese language script now?</p> <p><input type="checkbox"/> Yes</p> <p><input type="checkbox"/> A little</p> <p><input type="checkbox"/> No</p>	
<p>Q.17 Do you remember any Jarainese poems or songs?</p> <p><input type="checkbox"/> Yes</p> <p><input type="checkbox"/> A little</p> <p><input type="checkbox"/> No</p>	
<p>Q.18 Self-rated language proficiency at this time</p> <p>(a) Jarainese:</p> <p><input type="checkbox"/> good</p> <p><input type="checkbox"/> average</p> <p><input type="checkbox"/> poor</p>	

(b) Vietnamese: <input type="checkbox"/> good <input type="checkbox"/> average <input type="checkbox"/> poor	
---	--

B: Attitude to Bilingual Education

Following is a number of questions concerning the attitude to bilingual education. I would like you to indicate your opinion about each question by ticking (✓=☑) the appropriate box of the alternatives that appear most applicable to you.

	For coding use ONLY
Q.19 Would you like yourself to be taught through the medium of instruction of Jarainese or Vietnamese? <input type="checkbox"/> Jarainese <input type="checkbox"/> Vietnamese <input type="checkbox"/> Both Vietnamese and Jarainese	
Q.20 Would you like to learn Jarainese as a subject at school? <input type="checkbox"/> Yes <input type="checkbox"/> No	
Q.21 Do you think you will do better at school if you learn partly through Jarainese? <input type="checkbox"/> Yes <input type="checkbox"/> No	
Q.22 Do you think you can understand something better if explained in Jarainese? <input type="checkbox"/> Yes <input type="checkbox"/> No	
Q.23 Is it important as the Jarainese person to speak Jarainese to keep your culture? <input type="checkbox"/> Yes <input type="checkbox"/> No	
Q.24 Do you think that all the Jarainese children should learn to write or read their native language? <input type="checkbox"/> Yes <input type="checkbox"/> No	

Q.25 Do you think the study of Jarainese at school will be of great help for you to better your academic results in the future?

☐ Yes

☐ No

Q.26 How do you think the Jarainese community adults can do to help you learn better?

☐ maintaining Jarainese cultural festivals

☐ organizing Jarainese cultural activities

☐ organizing out-of-class activities using Jarainese

☐ All the above

Part II

Following is a number of statements dealing with your general feelings about yourself. There are no right or wrong answers since many people have different opinions. I would like you to indicate your opinion about each statement by circling the number of the alternative below it which best indicates the extent to which best represents your feelings. If you disagree strongly with the statement, CIRCLE 1; if you agree strongly with the statement, CIRCLE 5.

1 = Strongly Disagree, **2** = Disagree, **3** = No Option,

4 = Agree, and **5** = Strongly Agree

Example:

Studying Vietnamese is an important part of education. Ⓢ **4 3 2 1**

		Options					For coding use ONLY
Q.27	Studying Vietnamese is an important part of education.	5	4	3	2	1	
Q.28	Vietnamese is important to me because it will broaden my world view.	5	4	3	2	1	
Q.29	I think speaking Vietnamese may give me more confidence.	5	4	3	2	1	
Q.30	Studying Vietnamese can be important for me because it will make me a more knowledgeable person.	5	4	3	2	1	
Q.31	I think we should spend more time in school learning Vietnamese.	5	4	3	2	1	

Q.32	I learn other knowledge through Vietnamese.	5	4	3	2	1	
Q.33	I think speaking Vietnamese helps me a lot to communicate with Kinh people and other ethnic people.	5	4	3	2	1	
Q.34	Studying Jarainese language is an important part of education.	5	4	3	2	1	
Q.35	I think speaking Jarainese may give me more confidence.	5	4	3	2	1	
Q.36	I think we should spend more time in school learning Jarainese	5	4	3	2	1	
Q.37	Studying Jarainese can be important for me because it will help me to better understand and appreciate art and literature of my group.	5	4	3	2	1	
Q.38	I feel that Jarainese ethnic language needs to be maintained	5	4	3	2	1	
Q.39	Fluency of both mother tongue and Vietnamese helps me appreciate both cultures better.	5	4	3	2	1	
Q.40	The culture of the Jarai is an important part of our Vietnamese culture.	5	4	3	2	1	

Thank you for your answers to the questionnaire!

Appendix G2: The Jarainese Students' Questionnaire (in Vietnamese)

BẢNG CÂU HỎI DÀNH CHO HỌC SINH

Chỉ dẫn: Bạn đang được yêu cầu hoàn tất bảng câu hỏi này, liên quan đến dự án nghiên cứu về thái độ của học sinh đối với giáo dục song ngữ tại tỉnh Gia Lai, Việt Nam. Thông tin này sẽ được bảo mật và chỉ được sử dụng cho mục đích của nghiên cứu này. Các câu trả lời của bạn càng thẳng thắn, càng chính xác càng tốt nhằm giúp tôi thực hiện kết quả nghiên cứu có ý nghĩa và hữu ích.

Phần I.

A: Thông tin chung

Vui lòng đọc các câu hỏi bên dưới cẩn thận và trả lời bằng cách điền vào chỗ trống hoặc đánh dấu (✓=☒) vào ô mà bạn cho là thích hợp nhất đối với bạn.

	Chỉ dành để mã hóa
Q.1 Giới tính: <input type="checkbox"/> Nam <input type="checkbox"/> Nữ	
Q.2 Tuổi: _____	
Q.3 Khu vực bạn đang sống (tên Phường, xã) _____	
Q.4 Nghề nghiệp của cha mẹ (a) Cha: <input type="checkbox"/> Công nhân <input type="checkbox"/> Nông dân <input type="checkbox"/> Giáo viên <input type="checkbox"/> Cán bộ công chức <input type="checkbox"/> Kinh doanh <input type="checkbox"/> Khác (b) Mẹ: <input type="checkbox"/> Công nhân <input type="checkbox"/> Nông dân <input type="checkbox"/> Giáo viên <input type="checkbox"/> Cán bộ công chức <input type="checkbox"/> Kinh doanh <input type="checkbox"/> Khác	

<p>Q.5 Trình độ học vấn của Cha mẹ (Hãy đánh dấu bằng cấp cao nhất mà Cha mẹ bạn có)</p> <p>(a) Cha:</p> <ul style="list-style-type: none"> <input type="checkbox"/> Tiểu học <input type="checkbox"/> Trung học Cơ sở <input type="checkbox"/> Trung học Phổ thông <input type="checkbox"/> Đại học/Cao đẳng <input type="checkbox"/> Sau đại học <p>(b) Mẹ:</p> <ul style="list-style-type: none"> <input type="checkbox"/> Tiểu học <input type="checkbox"/> Trung học Cơ sở <input type="checkbox"/> Trung học Phổ thông <input type="checkbox"/> Đại học/Cao đẳng <input type="checkbox"/> Sau đại học 	
<p>Q.6 Ngôn ngữ nói được</p> <ul style="list-style-type: none"> <input type="checkbox"/> Tiếng Jarai <input type="checkbox"/> Tiếng Việt <input type="checkbox"/> Cả tiếng Việt và tiếng Jarai 	
<p>Q.7 Ngôn ngữ nói với ông/bà</p> <ul style="list-style-type: none"> <input type="checkbox"/> Tiếng Jarai <input type="checkbox"/> Tiếng Việt <input type="checkbox"/> Cả tiếng Việt và tiếng Jarai 	
<p>Q.8 Ngôn ngữ nói với cha/mẹ</p> <ul style="list-style-type: none"> <input type="checkbox"/> Tiếng Jarai <input type="checkbox"/> Tiếng Việt <input type="checkbox"/> Cả tiếng Việt và tiếng Jarai 	
<p>Q.9 Ngôn ngữ nói với anh chị em ruột</p> <ul style="list-style-type: none"> <input type="checkbox"/> Tiếng Jarai <input type="checkbox"/> Tiếng Việt <input type="checkbox"/> Cả tiếng Việt và tiếng Jarai 	
<p>Q.10 Ngôn ngữ nói với mọi người trong làng</p> <ul style="list-style-type: none"> <input type="checkbox"/> Tiếng Jarai <input type="checkbox"/> Tiếng Việt <input type="checkbox"/> Cả tiếng Việt và tiếng Jarai 	
<p>Q.11 Ngôn ngữ nói với mọi người bên ngoài làng</p> <ul style="list-style-type: none"> <input type="checkbox"/> Tiếng Jarai <input type="checkbox"/> Tiếng Việt <input type="checkbox"/> Cả tiếng Việt và tiếng Jarai 	

<p>Q.12 Ở bất kỳ nơi nào bạn cũng đều thích nói</p> <ul style="list-style-type: none"> <input type="checkbox"/> Tiếng Jarai <input type="checkbox"/> Tiếng Việt <input type="checkbox"/> Cả tiếng Việt và tiếng Jarai 	
<p>Q.13 Khi bạn bắt đầu đi học, bạn có thể nói được tiếng Việt không?</p> <ul style="list-style-type: none"> <input type="checkbox"/> Không biết tí nào <input type="checkbox"/> Một ít <input type="checkbox"/> Vâng, tôi có thể nói 	
<p>Q.14 Ngôn ngữ nào giáo viên của bạn sử dụng trong năm học lớp một?</p> <ul style="list-style-type: none"> <input type="checkbox"/> Tiếng Jarai <input type="checkbox"/> Tiếng Việt <input type="checkbox"/> Cả tiếng Việt và tiếng Jarai 	
<p>Q.15 Bạn hiểu được bao nhiêu khi giáo viên của bạn nói tiếng Việt trong năm học lớp một?</p> <ul style="list-style-type: none"> <input type="checkbox"/> Hầu như tất cả <input type="checkbox"/> Một ít <input type="checkbox"/> Không hiểu một tí nào 	
<p>Q.16 Hiện giờ bạn có biết viết hoặc biết đọc tiếng Jarai không?</p> <ul style="list-style-type: none"> <input type="checkbox"/> Có <input type="checkbox"/> Một ít <input type="checkbox"/> Không 	
<p>Q.17 Bạn có nhớ bài thơ hay bài hát nào bằng tiếng Jarai không?</p> <ul style="list-style-type: none"> <input type="checkbox"/> Có <input type="checkbox"/> Một ít <input type="checkbox"/> Không 	
<p>Q.18 Hãy tự đánh giá mức độ thành thạo ngôn ngữ của bạn tại thời điểm này</p> <p>(a) Tiếng Jarai</p> <ul style="list-style-type: none"> <input type="checkbox"/> Khá <input type="checkbox"/> Trung bình <input type="checkbox"/> Yếu <p>(b) Tiếng Việt</p> <ul style="list-style-type: none"> <input type="checkbox"/> Khá <input type="checkbox"/> Trung bình <input type="checkbox"/> Yếu 	

B: Thái độ đối với Giáo dục song ngữ

Sau đây là các câu hỏi liên quan đến Giáo dục song ngữ. Tôi muốn bạn chỉ ra ý kiến của bạn cho mỗi câu hỏi bằng cách đánh dấu (✓=☐) vào ô bạn cho là thích hợp nhất đối với bạn.

	Chỉ dành để mã hóa
Q.19 Bạn muốn giáo viên dùng tiếng Jarai hay tiếng Việt để dạy cho bạn? <input type="checkbox"/> Tiếng Jarai <input type="checkbox"/> Tiếng Việt <input type="checkbox"/> Cả tiếng Việt và tiếng Jarai	
Q.20 Bạn có muốn học tiếng Jarai như là một môn học ở trường không? <input type="checkbox"/> Có <input type="checkbox"/> Không	
Q.21 Bạn có nghĩ rằng bạn sẽ học tốt hơn nếu bạn được học một vài môn học bằng tiếng Jarai? <input type="checkbox"/> Có <input type="checkbox"/> Không	
Q.22 Bạn có cho rằng mình sẽ hiểu một vài điều tốt hơn nếu được giải thích bằng tiếng Jarai? <input type="checkbox"/> Có <input type="checkbox"/> Không	
Q.23 Có quan trọng khi người Jarai nói tiếng Jarai để giữ Văn hóa không? <input type="checkbox"/> Có <input type="checkbox"/> Không	
Q.24 Bạn có nghĩ rằng tất cả trẻ em Jarai nên học viết hoặc học đọc ngôn ngữ mẹ đẻ của họ không? <input type="checkbox"/> Có <input type="checkbox"/> Không	
Q.25 Bạn có nghĩ rằng học tiếng Jarai ở trường sẽ giúp ích nhiều cho bạn để cải thiện kết quả học tập trong tương lai không? <input type="checkbox"/> Có <input type="checkbox"/> Không	

Q.26 Theo bạn làm thế nào cộng đồng Jarai có thể giúp bạn học tốt hơn?

- ☐ Duy trì các lễ hội Văn hóa của người Jarai
- ☐ Tổ chức các hoạt động Văn hóa Jarai
- ☐ Tổ chức các hoạt động ngoài giờ học sử dụng tiếng Jarai
- ☐ Tất cả những điều nêu trên

Part II

Sau đây là những tình huống liên quan đến cảm nhận của chính bạn. Không có câu trả lời đúng hay sai vì mỗi người sẽ có quan điểm khác nhau. Tôi muốn bạn chỉ rõ ý kiến của bạn cho mỗi tình huống bằng cách khoanh tròn 1 con số mà bạn cho là thích hợp nhất với cảm nghĩ của bạn. Ví dụ: nếu bạn **Hoàn toàn không đồng ý** với tình huống, **Khoanh tròn số 1**; Nếu bạn **Hoàn toàn đồng ý**, **khoanh tròn số 5**.

1 = Hoàn toàn không đồng ý, **2** = Không đồng ý ,

3 = Không chọn, **4** = Đồng ý và **5** = Hoàn toàn đồng ý

Ví dụ: Học tiếng Việt thật là thú vị. **5 ④ 3 2 1** (Đồng ý)

		Chọn	Chỉ dành để mã hóa
Q.27	Học tiếng Việt là một phần quan trọng của Giáo dục.	5 4 3 2 1	
Q.28	Tiếng Việt quan trọng đối với tôi vì nó sẽ mở man kiến thức của tôi.	5 4 3 2 1	
Q.29	Tôi nghĩ nói tiếng Việt làm cho tôi tự tin hơn.	5 4 3 2 1	
Q.30	Học tiếng Việt quan trọng đối với tôi vì nó làm cho tôi trở thành một người có kiến thức hơn.	5 4 3 2 1	
Q.31	Tôi nghĩ rằng chúng ta nên dành nhiều thời gian hơn ở trường để học tiếng Việt.	5 4 3 2 1	
Q.32	Tôi biết được những kiến thức khác thông qua tiếng Việt.	5 4 3 2 1	
Q.33	Tôi nghĩ rằng tiếng Việt giúp cho tôi rất nhiều trong việc giao tiếp với người Kinh và các dân tộc thiểu số khác.	5 4 3 2 1	

Q.34	Học tiếng Jarai là một phần quan trọng của Giáo dục.	5	4	3	2	1
Q.35	Tôi nghĩ nói tiếng Jarai làm cho tôi tự tin hơn.	5	4	3	2	1
Q.36	Tôi nghĩ rằng chúng ta nên dành nhiều thời gian hơn ở trường để học tiếng Jarai.	5	4	3	2	1
Q.37	Học tiếng Jarai có thể quan trọng đối với tôi vì nó giúp tôi cải thiện sự hiểu biết và hiểu rõ giá trị văn học và nghệ thuật của cộng đồng tôi.	5	4	3	2	1
Q.38	Tôi cảm thấy rằng tiếng Jarai cần được gìn giữ.	5	4	3	2	1
Q.39	Thông thạo cả tiếng mẹ đẻ và tiếng Việt giúp tôi hiểu rõ giá trị của cả hai văn hóa tốt hơn.	5	4	3	2	1
Q.40	Văn hóa của người Jarai là một phần quan trọng của văn hóa Việt Nam.	5	4	3	2	1

Cảm ơn bạn đã trả lời bằng câu hỏi!

Appendix H1: Questions for Student Focus Group (in English)

Major Questions for Student Focus Group

1. What language you speak to your parents/ grandparents? What language your parents/ grandparents speak to you?
2. What language your parents/ grandparents speak to other people in different places?
3. When you can speak both Jarainese and Vietnamese, which do you prefer to use in daily conversations? Why?
4. What advantages and disadvantages do you meet when Vietnamese is used as a language of instruction at school, now?
5. Do you think that Jarainese should be used as the language of instruction in the school? How? Why?
6. How important is it for you to learn Vietnamese?
7. Which language, Vietnamese or Jarainese, do you think is more important? And why?
8. Do you think it is beneficial or good to be able to speak more than one language? Why?
9. What is your attitude toward learning two languages (bilingual)?
10. Do you think whether it is significant to maintain Jarainese? Why or why not?
11. Do you think that you should learn Jarainese? Why or why not?
12. Are you willing to do something about retaining Jarainese if you are given the opportunity in the future? Could you give some suggestions on it?

Appendix H2: Questions for Student Focus Group (in Vietnamese)

CÂU HỎI PHÒNG VẤN

1. Ngôn ngữ nào bạn sử dụng để nói với ông bà / cha mẹ bạn? Ngôn ngữ nào ông bà / cha mẹ bạn nói lại với bạn?
2. Ngôn ngữ nào mà ông bà / cha mẹ bạn sử dụng để nói với mọi người ở những nơi khác nhau?
3. Khi bạn nói được cả tiếng Jarai và tiếng Việt, bạn thích dùng tiếng nào hơn trong các cuộc đối thoại hàng ngày? Tại sao?
4. Những thuận lợi và bất lợi gì mà bạn gặp phải khi tiếng Việt được sử dụng để giảng dạy trong trường học hiện nay?
5. Bạn có nghĩ rằng tiếng Jarai nên được sử dụng để giảng dạy trong trường học không? Bằng cách nào? Tại sao?
6. Học tiếng Việt quan trọng như thế nào đối với bạn?
7. Ngôn ngữ nào, tiếng Việt hay tiếng Jarai, bạn nghĩ tiếng nào quan trọng hơn? Tại sao?
8. Bạn có nghĩ rằng sẽ bạn sẽ có nhiều thuận lợi khi bạn có thể nói được hơn một ngôn ngữ không? Tại sao?
9. Bạn có cảm giác thế nào khi học 2 thứ tiếng?
10. Theo bạn, liệu rằng có quan trọng để gìn giữ tiếng Jarai không? Tại sao?
11. Bạn có nghĩ rằng mình nên học tiếng Jarai không? Tại sao?
12. Bạn có sẵn lòng để làm một điều gì đó để gìn giữ tiếng Jarai nếu bạn được cho một cơ hội? bạn có thể đưa ra một vài gợi ý không?